

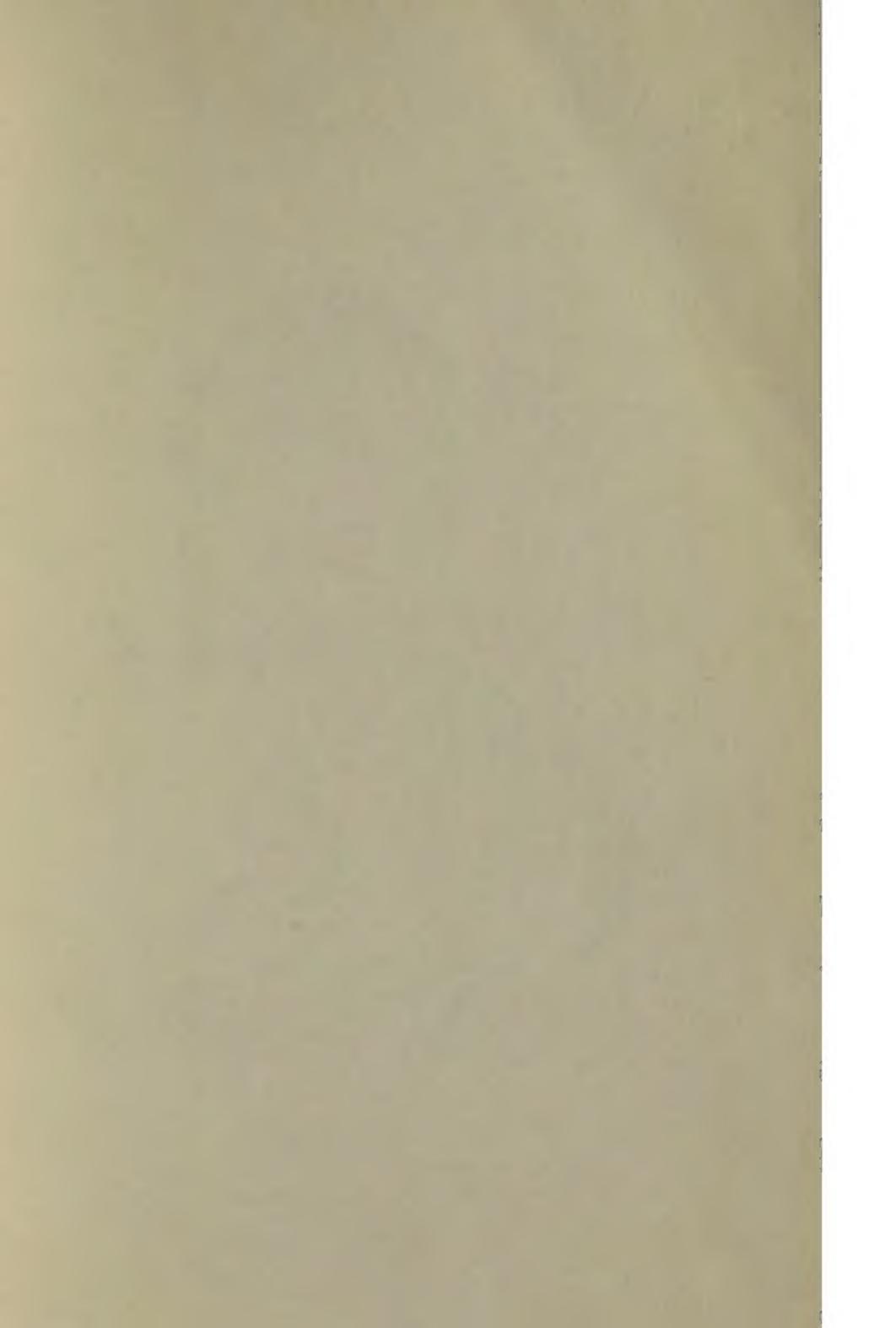


ISLAM IN INDIA

OR THE

QĀNŪN-I-ISLĀM







AN INDIAN WOMAN DRESSED OUT IN HER JEWELS

6584

ISLAM IN INDIA

OR THE

QĀNŪN-I-ISLĀM

The Customs of the Musalmans of India comprising a full and exact account of their various rites and ceremonies from the moment of birth to the hour of death

BY

JA'FAR SHARIF

COMPOSED UNDER THE DIRECTION OF, AND TRANSLATED BY

G. A. HERKLOTS, M.D.

Surgeon on the Madras Establishment

WITH TWENTY ILLUSTRATIONS

NEW EDITION, REVISED AND REARRANGED, WITH ADDITIONS
BY

WILLIAM CROOKE, C.I.E., Hon. D.Sc. Oxon., Hon. Litt. D. Dublin fellow of the royal anthropological institute; late of the indian civil service

CURZON PRESS

First published in 1921 by Oxford University Press

Authorised reprint published by Curzon Press Ltd - London and Dublin 1972

FAISA

Reissued 1975

SBN 7007 0015 3



Faisal Mandin 17 Masood Faisal Mandir Library

Printed in Great Britain by REDWOOD BURN LIMITED Trowbridge & Esher

Dedication of the First Edition

TO

THE HONOURABLE

THE CHAIRMAN, DEPUTY CHAIRMAN

AND

COURT OF DIRECTORS

OF THE

UNITED EAST-INDIA COMPANY

THIS WORK

PUBLISHED UNDER THEIR KIND AND LIBERAL PATRONAGE

RELATING TO

AN IMPORTANT AND INTERESTING CLASS OF BRITISH SUBJECTS

UNDER THEIR GOVERNMENT

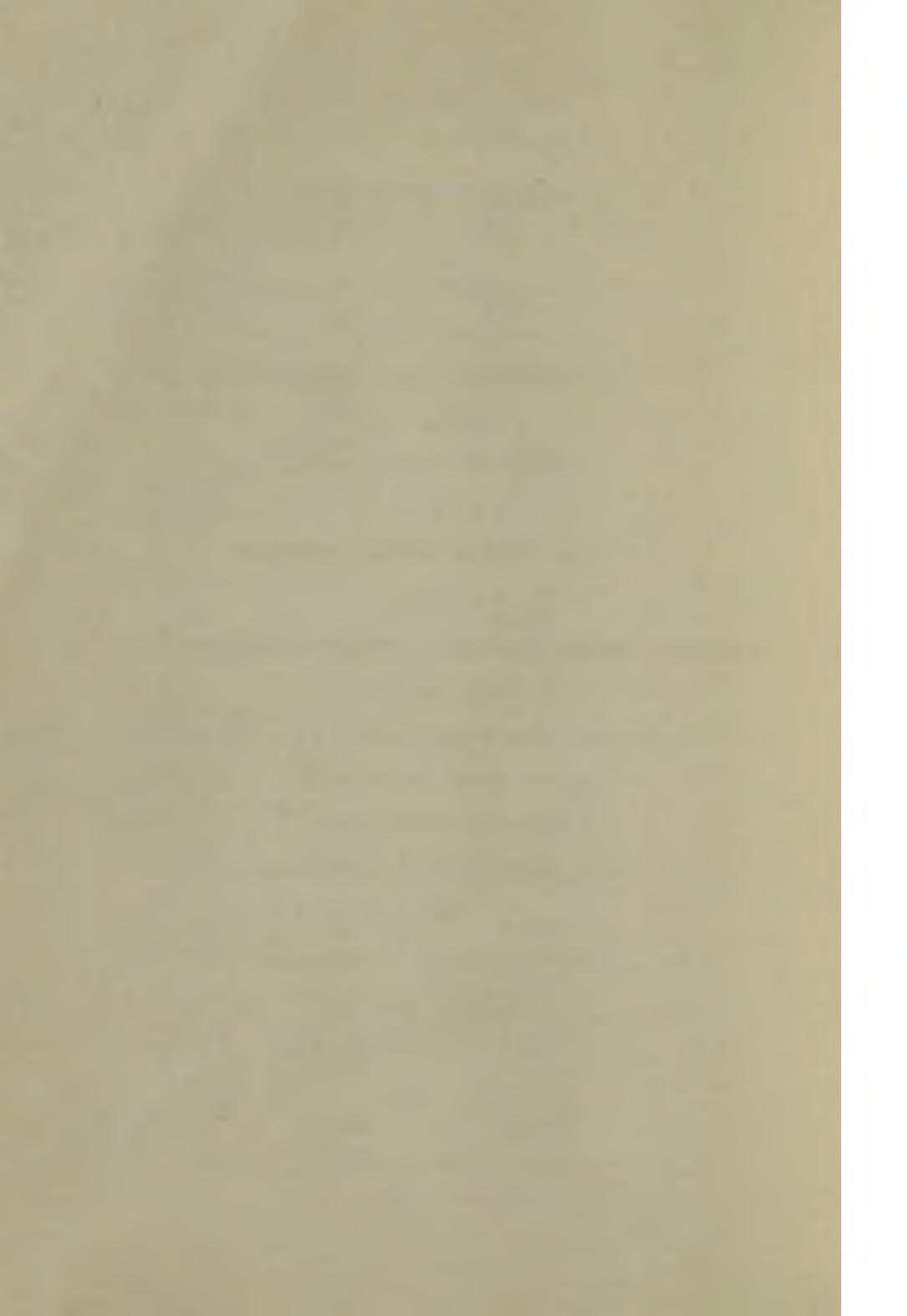
IS, WITH PERMISSION

MOST RESPECTFULLY DEDICATED

BY

THEIR VERY OBEDIENT AND HUMBLE SERVANT

G. A. HERKLOTS



THE AUTHOR'S PREFACE

Lord, Prosper | In the name of God, the Mer- | and Linish this Thy | Ciful and Compassionate! | This Thy | blessing!

GLORY be to that God who has, out of a drop of flaid, created such a variety of creatures, rational and irrational!! Adored be that Creator, who has established such a variety of forms, statures, and vocal sounds among them, though their origin is the same pure, hquid, and genuine spirat!

In praise of the Prophet Muhammad. A thousand salutations and bene hetions to his Sublime Holmess Muhammad Mustafa, the Chosen. The Blessing and Peace of God be with him! Salla-l-lāhu 'alaihi through whose grace the sacred Korān descended from the Most High! I How madequate is man justly to praise and eulogize Him! Salutation and blessing also to His Companions and posterity!

My object in composing the present work is this: I Ja'far Sharif, alias Lālā Miyān, son of 'Ali Sharif, who has received the mercy of the Lord*—of the Quraish tribe born at Nagor*—may God illuminate his tomb!—pardon his miquities and sanctify his soul!—a native of Uppu

^{*} Koran, xevi 1 2 * It d., xxvi 193 6, liu 4-6.

[&]quot;Marking a supher stotern, range" lessed", or who has received mercy from Gold"

^{*} The Arab tribe to which the Prophet belongs to

Nag r, village of the serpent tribe 'ndga-ar reads', letter Nega patam (Nagapathanam, 'town of the Nagas', in the Tanjore District, Madras (I.G.I., x.x. 3).

Ellore 1, have for a considerable time been in attendance upon English gentlemen of high rank and noble mind. May their good fortune ever continue! and under the shadow of their wings have nourished both my soul and body: or, in other words, my office has been that of a teacher of languages.

Gentlemen of penetration used often to observe to me with the deepest interest, that if a concise Book were written in a familiar style, and in the genume Dakkhini language, containing a full account of all the necessary rites, customs, and usages observed by Masalmans, Europeans would not only read it with pleasure, but would derive much useful knowledge from its perusal. However, hitherto owing to want of leisure this humble individual has not been able to undertake anything of the kind. But, in the present instance, at the kind request of a possessor of favour and kindness, a man of great learning and magnanimity, a nine of humanity, a fountain of generosity, a just appreciator of the worth of both high and low, well versed in the mysteries of philosophy, a Plato of the age, in medicine a second Galen, nay, the Hippocrates of the day. Dr. Herklots, a man of virtue, an ocean of Liberality, May his good fortune ever continue and his age increase ! 3 I have endeavoured, to the extent of my poor

- * Telugu Uppuë'aru, 'salt village of rule', the modern Ellore, in Kistna District, Madras shid and 23, Madras Manual of Administration, in 614.
- ³ Dakkhini or Decean Hind stani 'differs somewhat from the modern standard of Delhi and Lucknow, and retains several archaic features which have disappeared in the north '(I G. I, i 366)
- Dr. Herklots adds the following note: 'At the very carnest schoitation of the Author, the translator has been prevailed on (very much against his own inclination) to allow the above hyperioli al subgrams to remain, though conscious of his being little entitled to them. He has been induced to accede to the Author's wish more particularly to show the remarkable proneness of this class of people to trattery.

abilities, to arrange this work under different heads, and entitled it 'Qana i-i-Islam', i. e. 'The Customs of the Musalmans'.'

Although various Hindostani authors have occasionally adverted to similar subjects, yet no work extant contains so full an account of them as has been given here. I have also included in it local customs which have been super-added to the laws prescribed by the sacred Korān and Hadis,2 observed by Musalmāns, in order that the liberal-minded Englishman should not continue ignorant of, or remain in the dark as to any rite or ceremony observed by Musalmāns.

Although this Author, who deems himself no wiser than a teacher of the A B C, be somewhat acquainted with the science of divinity, i. e. the knowledge of the interpretation of the Koran and the Hadis, or precepts of Muhammad, as well as with law and medicine, he has confined himself merely to a narration of the established and indispensable customs commonly observed by the Musalmans in the Dakkhin, and to an idiom of language calculated to be understood by even the illiterate. Of him who can judge of the state of the pulse of the pen, i. e. estimate the beauty of composition, and is likewise crudite. I have this request to make, that should be observe any errors in it, he would kindly consign them to oblivion by erasing them with his quill.

This work was completed Anno Hijrae 1243, corresponding with Anno Domai 18323

1 Canun, Greek xu....- ' mon, ordinance, regulation '

* Hadis, plural Ahād s, 'a saving, revelations delivered to the Prophet in addition to these contains to the Korān, and held to be authoritative on noral, ceremonal, or distribul questions '(Hughes, 639)

If the Murammalan crash the High, or 'Fight', is dated from the test day of the morth processing the right of Muhammad from Mecca to Monara. Of The lay, 15 lay, to 622, and it commenced on the day 'the wind there's the rules that in a neering these dates into those of the Christian era, see 2B is 1 *1



THE PREFACE OF THE TRANS-LATOR, DR. HERKLOTS

THE manners, customs, social habits, and religious rites of rations have ever been esteemed an object of rational and interesting inquiry; hence, with this view, travellers have explored the remotest regions and antiquarians pushed their researches into the farthest verge of recorded history. The toils of the journey, the uncongeniality of climate, the savage character of the inhabitants have not been able to deter the progress of the former; the labour of solitary study, the scantiness of the materials, or the dark mists of antiquity have failed to damp the ardour of the latter. The adventurous foot of man has penetrated the dark forests of America, crossed the burning deserts of Africa, and ascended the lofty snow-clad summits of the Himalaya; his ships have swept the ocean and visited the most sequestered shores, from the dreary abodes of the torpid Esquimaux to the terid isles of cheerful Otaheite and the inhospitable coast of the cannibals of New Zealand: and though nature, inanimate and irrational, has not escaped his notice, yet his own species under every variety of form has chiefly attracted his attention and engrossed his reflections; feeling, in the words of the poet, that 'The proper study of mankind is man.'

If the manners and customs of other tribes of men be worthy of our study, certainly not less so are those of the Maniformadan natives of India. They are the immediate descendants of the race of conquerers who exercised supreme dominion over the greater part of that vast

country for so many centuries, in that fell into British lands. As their successors in Indian rule, we must naturally feel a comosity regarding the character and habits of our predecessors in power, now our subjects. And it is not a topic of phalosophical speculation merely, but a matter of real practical utility, to understand thoroughly a people with whom we have constant transactions and daily intercourse, in the relations of public officers, solaries, and subjects, in admissioning the government of the country.

The atility of a work directed to this object is so chairing that it appears to rie a matter of no small surprise sonethirg of the kind has not hitherto been undertaken. On the History, Religion, Marners, Custon's &c. of the II neas, ample information may be obtained from valuable works already before the public, such as Mal's History of Bestish India, Moor's Hir bea Parthe n. Warl's History. Interature, Mythology, Manners, and Cost mes of the History, Coleann's Mythology, the Albé Dulois on the Mair is in I Custon's of the Heidius, and others. But, as far as nexknowledge extends, no sinch r werk exists gar garnethodieal account of the Mahammadan branch of the Ir har population which culbraces the various subjects oneprefended in this, or which treats of their maintainly with sufficient precision and accuracy. From the comparat ve simplicity of the Mahamadan system of religiou, its tellowers are less access bloto the influence of conversion, and may have therefore attracted less attention from Ciristian missionaries, who are the closest observers of a people among whom they pursue their plans labours. while few Europeans could have acquired the nanute and curious information necessary for conposing such a work; and learned natives did not think of describing to their ove countryn er, matters which they knew from daily observation and practice.

But whatever may have been the cause of the almost total reglect of this interesting field of inquiry, I shall proceed to explain the object of the following sheets. It is to give a detailed account of the customs palopted and observed in India, more particularly in the Dakkhin, vulgirly written Dicean, i.e., the Perinsula or southern part of India by the followers of the Arabian Propert, in addition, to the distinguished on them in the Koran and Hadis. Among the customs described, not a few will be discovered to have been borrowed from the Hadus; and although the work professes to treat on the customs of the Musahaans, it will be found interspersed also with observations on their marners.

To guard against its some place on the part of those who have a partial knowledge of India, it may be remarked that many of the customs described in this work are peculiar to the Dacklin, at I some of them are observed only at early in places, not throughout every part of that division of India, far less in remote quarters of the country, such as Bor bay. Borgal, at I Upper Hindostân. Yet a very grand it see haree will be found in the manners and easterns of the Malace will be found in the manners and

The following is the plan which the Anthor has followed in deserth 124's constrainer. He traces an individual trustic periodoperation at leven between the periodop, and to some lave imposed in the Tidian Misalmon. The above the gives with the ceremonies at the severth month of the mother's pregnarcy, details the various rites performed by the parents luring the several proofs of the laves of their elibered as they grow to maturity, and the access of their elibered as they grow to maturity, and the test entities ceremones of natrimonia. Then follow the test, fest vals, &c., which or are in the different months of the year. These are succeeded by an account of vows, of lations, and many remonstablests, such as the pretended

science of necromancy, exorcism or the casting out of devils, detecting thieves, determining the most auspicious times for undertaking journeys or other enterprises, all of which are matters of almost daily occurrence: and the whole concludes with an account of their sepulchral rites and the visiting of the grave at stated periods during the first year after death. For a faller view of the extent and variety of the subjects discussed and the order of arrangement I must refer to the Table of Centents.

The persons to whom I conceive the work will prove most acceptable are, in the first place, gentlemen in the service of the Honourable East In ha Corr pany generally; and, in particular, all military officers serving in India, more especially those on the Madras Establishment. For example, how often during the year do we find M isalmans of a native regiment apply for leave or exemption from duty to celebrate some feast or other, when the commandant to whom such request is submitted, being unacquainted, as frequently has pens, with either the nature of the feast or the necessity of attending it, cannot be certain that in granting the application he is doing justice. to the service, or that in refusing it he would not infringe upon the religious feelings of his troops. If an officer bemore endowed than others with a spirit of inquiry, he may ask after the nature of the feast for which the heli lay is solic.ted. The only reply he obtains is some strange name which, though to a native it may be very expressive and quite explicit, is to him as a foreigner altogether unintelligible. Should be inquire further, his want of sufficient knowledge of the language prevents him from under standing the explanations offered, and these are often rendered still more dark by the ignorance of the informers themselves, of whom few even know the origin and nature of the feast they are about to celebrate. This want of knowledge the present work is intended to supply, and how far the Author has succeeded I leave to the judgement of the reader.

Having myself felt the want of such a work ever since my arrival in India, I set about collecting all the intelligence procurable relative to the various subjects comprised in these pages. To accomplish this object, it must be admitted, was no easy task in a country where the natives. as is well known, are very reluctant to impart information respecting their religious rites, ceremonies, &c. This arises perhaps from an unwillingness to expose themselves to the redicule of persons of totally different national customs and religious faith, or from a wish simply to keep Europeans in the dark, under a vague apprehension that frankness would ultimately prove to their own detriment. I had succeeded, notwithstanding, in accumulating a pretty extensive stock of the requisite materials, when I accidentally became acquainted with the liberal-minded Author of these sheets. At my particular request he composed in the Dakkhmi language the treatise now presented to the public, while I acted merely as a reviser, and occasionally suggested subjects which had escaped his memory.

Though the enlightened English reader will smile at some of the notions gravely propounded by an Oriental writer, yet I must do my Author the justice to say that in all my intercourse with natives of India I have seldom met with a man who had so much of the European mode of thinking and acting, or who was so indefatigable in the pursuit of knowledge. He was penetrating and quick of comprehension, and, according to my professional judgement, a skilful and scientific physician.

I have made the translation as literal as the different idioms of the two languages would admit of, bearing in mind that though a free translation has often more ease and elegance, a close version is more characteristic of the five some intention of probleming her after the Oriental version of this work! and conceive that the close correspondence between the two will be of great advantage to the young Oriental student.

As my object his been to give a complete and the seidea of the times I scribed. I have by a till and minute cosmption avoided the obscur to which often arises from vogumess of language and brevity of expression. Thring the progress of the work and researches connected with it, a large quantity of useful miscellaneous information has come into my hands. Part of this I have comprised in an Appendix ander the heads of Rel timslap, Weights and Meisures, Dresses of Mengard Woman, Female Organizats, Muhammadan Cookery, Misceal Instruments, Fireworks, Gamis, and Children's Plays.

Here follows an account of the system of translator. Judopted by the translator.

For the sake of the European reader and those unacquarates, with the native language of India I have subjoined a copious Glossary of all Oriental words occurring and which have not been already explained in the body of the work or in the Index, in which it was totald more convergent to userful a Oriental terms expressive of such subjects as are particularly treated of in the work. All the Oriental words are put matal is, and this will serve as an intimution that every words so distinguished will be to indexplained in the Glossary or Index.

Since this work was prepared for press II, we had an opport mity of consulting two recent publications which throw considerable right on the subject: viz. the correct and interesting Observations on the Mu subspace; I had by Mrs. Meer Hasson AF, 1832, and the hamel and

5 Right St 1, 85 1 141.

[&]quot; Fie Hings state of the state of the Hings of the Hings

Manda me does Unde (Pars 1831), by that ingenious and protoined Orientalist the Professor of Hirdostārī to the Ir neh Government. Monsieur Garein de Tassy. I have carefully compared their labours with the following state, and whenever I found anything of interest and exportance in them which had been counted or otherwise stated by my Author, I have supplied the omission, or marked the difference in notes and a few addenda, so as to read a this work, as far as possible, complete. I may now therefore, I think, venture to say that it embraces an account of all the pseudar ties of the Musalmāns worthy of note in every part of India.

I would remark that any one at all conversant with the Mah. minadans or their faith will instantly perceive that the first work above alluced to embraces the opin ors of a Slina and that of my Aithor of a Sunni or orthodox Misiduan. The two works thus develop the conflicting opiniors of the two great seets who entertain the most inviterate hatred towards each other, and, combined, after also complete an insight into the national character of that race as can reisonably be desired or expected. But if the lifetence of their religious notions, the general description gives of the rimanters, customs, &c., accord so extract that so far from one at all detracting from the test is of the other, the statements of the English lady and the Indian Musalman will be found to afford each other its apport and illustration.

G. A. HERKLOTS

Losnos, 1st September 1832



INTRODUCTION TO THE PRESENT EDITION

Since the publication of the English version of this work in 1832 it has maintained its reputation as one of the most authoritative accounts of the beliefs and practices of the Musalmans of India. Sir R. Burton, an eminent authority on such questions, writes: 'I know no work upon the subject of the scuth Indian Handis that better deserves a reprint, with notes and corrections'; and in his version of The Book of the Thousand Nights and a Night he speaks of it as 'an excellent work', praising in particular the chapters on the use of istrology as a means of prognosticating events.' It has been the source from which later writers on Islām in India have derived much information. For the authropologist the chapters on the various forms of Magic, domestic rites, and the many festivals of the Musalmāns with provide much novel and interesting detail.

The original edition gives I tile or no information about the author and the translator. In quiries kindly made at the India Office by Mr. W. Foster, C.I.E., Registrar and Superintend into Records, and by Mr. A. G. Falis, Assistant Librarian; in India by the British Resident at the Court of H.H. The Nizam of Hyderaliad; at Madras by Mr. F. J. Richards, I.C.S., have elicited some facts of importance. The Resident at Hyderaliad in erely states that the author, Ja'far Sharit, 'was a man of low origin and of no account in his own country', and that no information about his career is now procurable. He was, as appears from his own statement, a Munishi or tutor,

1 Sand Remoded, 1, 368 AV, i. 195

employed in teaching Arabic, Persian, and Urdů to officers in the service of the Madras Government. In the course of these duties he gained the patronage of Mr. G. A. Herklots. M.D., a Surgeon on the Madras establishment, by whose encouragement he was induced to compile the Qānān-i-Islām, the rules of religious and social life in force among his co-religionists, the Musalmāns of southern India. He was also a skilful physician, following the established methods of Muhammadan medicine. Further than this we know nothing of his personal history, except that he was possibly a resident of the municipal town Ellore in the Kistna District, Madras Presidency, where he finished the work.

He was an orthodox M isalman of the Sunni sect, but he shows little intolerance towar Is the beliefs of the rival sect of Shi'as, which gained considerable influence in southern India owing to patronage at the Court of Bijapur, where half the members of the 'Adıl Sh'ilii dynasty (A. D. 1490-1626) were Sunnis and half Shi'as. From their rather precarious position as strangers in a foreign land, rulers of a people mostly of Dravidian origin, the 'Adil Shāhis were forced to adopt a policy of toleration towards Musalman sectaries as well as Christians and Hindus. Like all men of his class, he believed in Magic and sorcery, but his association with Europeans seems to have checked his credulity, and he sometimes writes about these questions in a deprecatory, half apologetic tone. He was learned in the history and literature of the Faith, and he obviously describes it in a spirit of nonest belief, but with candour and discrimination.

We know more of the career of Dr. G. A. Herklots, the editor and translator of the book. He belonged to a family of Dutch origin settled in the town of Chinsura in Bengal, now included in the Hooghly municipality. The Dutch established themselves there in the early part of the

XX

seventeenth century and held the place till 1825, when it was coded by the Netherlands to Great Britain in part exchange for the British possessions in Sumatra. The Bengal Obituary among burlais at Chinsura records that of Mevrouw C. G. Kloppenburg Weduioec (sic) van Wylen den Hiere Gregorius Herklots, in leeven opperhoof te Kassinibazaar, obit (sic) 9th October 1820, oud 73 Jaaren

Another notice in the Bengal Obituary? mentions the leath of Mrs. C. C. Herklots on 9 June 1846, aged 72 very 3 months. In the same tomb had previously been interred five of her children and four grandchildren belonging to the families of Betts, Lacroix, and Herklots. She is described on her monument as the wife of Gregory Herklots Esq., Fiscal of Chinsura. 'She was born and edicated in this country and rose above all the real or magnery disadvantages of a whole life spent in India. By the grace of God, her naturally buoyant and lively temper was constrained for the service of Christ, which rend red her at once a cheerful and instructive companion. She was the mother of sixteen living children, the whole of whom were in a great measure reared under her roof; these, together with the parties connected with her family by a hance and their descendants, amounted to not less than 105 souls.' The inscription ends by recording her merits as a true Christian, devoted to good works, even when at the close of her life she became nearly blind.

These two ladies and their husbands, both named Gregorius or Gregory Herklots, seem to have been respectively the grand-parents and parents of the translator, Gerhard Andreas Herklots.

The only information procurable about G. A. Herklots

in the Lintch remetery at Chinaura, but reads ' Wedowe', and gives 72 as her age

^{*} þ. 555.

ments. But it was found to be very unhealthy, and the

Histoire de la Litterature H nd iue, Paris, 1870, vol. ii. p. 61.

The cantonment was alanged to the root the last compants, a veteran battalion, were to the last compants, a veteran battalion, were to the last of the tomb of Dr. Herklots at Wālājābād is not that do not next in Madras. There is no record of his tour general behists preserved at the India Other.

It is a remark the coincidence that the Qirine-Islam was pollished three years before E. W. Lane's classical acceptance of the Manners and Customs of the Modern Fighters. It is possible that a copy of Herklots' book that are reached Lane in Cairo, but there is little resultance between the two monographs, and I have not track any reference by Lane to the book; he certainly coestact mention it in his preface to the first edition dated from Catomia 1835.

It a pears that the original work of Ja'far Sharif was of a vicin to died to the account of Musalman beliefs and produces which form the greater part of the book. To this Dr. Herkfots attained a long appendix containing articles of relationships, weights and measures, dress, jewellery, to king, gaines, children's plays, and fireworks, to which was action a glossary containing particulars of many a star referred to in the holy of the book and of others to receive the first time. This inconvenient arrangement obviously lessened the value of the book, such a containing that are and even with the ail of an index was not easily a cass, to.

The work is not a classic in the sense that Tod's . Innals of Rev. them and Sleeman's Rambles and Recollections, has republished in this series, are classics, the works of learn in accomplished men writing in their own language, where served to be reprinted as they came from the hands of the authors. This is merely a translation, and rather

a rude translation, of a lost original in Hindostani. It was, therefore, believed that if the work in its new form was to be made more useful to students of the Musalmans of India, it was necessary to rearrange and partially rewrite it; to separate those chapters relating to domestic life from those describing religious beliefs and usages; and to transfer into the body of the book from the appendix and glossary anything which appeared to be of permanent value. Some of this scattered material has been brought together into separate chapters, such as those dealing with food, intoxicants and stimulants, and the like. Many of the articles in the original appendix consist merely of lists of names, in Urdu or some south Indian language, of articles of food, clothing, jewels, musical instruments, and so on. In many cases the explanations and descriptions of these things were so inadequate that it would serve no useful purpose to reprint them. Many of these words in the course of time have been transferred from this book into later dictionaries, such as the Dictionary of Urdu, Classical Hindi, and English, published by Mr. J. T. Platts in 1884, where they find their fitting place. Even if it were within my powers to extend these vocabularies so as to make then, representative of Musalman India as a whole, it would have added largely to the size of the book without rendering it more practically useful. I have, however, retained in the body of the book a large number of technical terms which can easily be traced through the Index. In this rearrangement and condensation I trust that I have omitted nothing of real importance, and that I have as far as possible retained the original oriental atmosphere of the book. The space thus gained has been utilized for the inclusion of much new information which is, I believe, of much more value than anything which I have been forced to discard.

Another matter deserving attention is the scope of the

work. As originally compiled by a Musalman of southern In lia, it was devoted mainly to the beliefs and customs prevailing in that part of the country. But in order to include an account of Indian Islam as a whole, Dr. Herklots, while preparing the book for the press, embodied some information derived from Mrs. Meer Hassan Ali's Observations on the Mussulmans of India, which has been repub-Lished in this series, and from M. Garcin de Tassy's Mérmires sur les Particularités de la Religion Mussulmane dans l'Inde. He stated that thus extended 'it embraces an account of all the peculiarities of the Musalmans worthy of note in every part of India'. The authorities which he quoted are of high value, but it is hardly necessary to say that while Ja'far Sharif's book furnishes an admirable account of the Musalmans of southern India, it cannot pretend, even with the additions made in a hasty way by Dr. Herklots, to embody all or most of the information regarding this people throughout the Indian Empire. Thus the statement of the editor-translator is likely to cause some misapprehension. Since this book was published for the first time, an immense amount of information, some of which I have metuded in this edition, has become available. The extent of these fresh materials may be gathered from the selected bibliography which I have added. For example, in the original work there is little information regarding the Musalmans of northern, central, eastern, and western India, except that collected from Mrs. Meer Hassan Ah's account of the Shi'as of Lucknow. Nothing is said about the Musalmans of the Panjab and that most interesting group of tribes on the north-west fronter, in Sind and Balüchistan, where Islam has prodirect little effect upon the indigenous Animistic beliefs aul practices. No account of Islam as it exists in India can be regarded as satisfactory which ignores these and other tribes and castes which more or less conform to the orthodox faith. The inclusion of facts beyond the scope of the original work bevessarily gives an appearance of scrappiness to the present edition, in which it was impossible, from consideration of space, to present this new intermution in any but a condensed form. I hope, however, that the additions which I have made, combined with a careful citation of the original authorities, will make the book more useful to students of Islâm. I have also purticularly in the case of southern India, given references to the Hindu sources from which certain dogmas and ritual have been derived; or rather it would be preferable to say that these beliefs and usages are part of the original heritage of these people who have assimilated Is ām only in an imperfect way.

I have not, as a rule, aimed at considering the principles which underlie much of this local Musalman ritual, but I have occasionally given references to standard anthropological works in which these subjects are discussed. As regards quotations from the Koran, I have substituted the version of Rodwell for that of Sale. The transliteration has been corrected throughout according to the system generally current in Ind.a and that used in well-known works of authority like the Dictionary of Mr. Platts and the valuable Dictionary of Islam by Mr. Hughes.

The facts thus collected, I believe in a large measure for the first time, may help to remove a current misconception. While the beliefs and customs of the Hindu tribes and castes have been carefully examined, much less attention has been devoted to those of the Indian Musalmans, because it has been supposed that the recognition by them of an authoritative body of Scriptures, the Koran with the later Traditions of the teaching of the Prophet, has imposed a well-defined, uniform system of belief and ritual which permits little or no variation. On the contrary Islām in India has no pretensions to be regarded as a well-

INTRODUCTION TO THE PRESENT EDITION

the Empire the variations are often startling. This is due to the clash or contact of the new faith with the old. From this point of view it presents many features of interest to the student of comparative religion, and it deserves more attention than it has hitherto received. In the chapter on Ethnography I have given a brief survey which is essential for the study of the account of religion and sociology which follows.

W. CROOKE.

CONTENTS

AUTHOR'S PREFACE	Page	N 21
PREFAUE BY THE TRANSLATOR, DR. HERRIUTS	,,	х, 1
INTRODUCTION TO THE PRESENT EDITION .		xix
LIST OF TELESTRATIONS		17.7.7.
BIBLICGRAPHY		T. CANA

CHAPTER I

ETHNOGRAPHY

The distribution of Masalmans in India, progress of Isan, it is not to as compared with that of Hinduism, the Masalm on conquest, fusion of I bird with Hinduism; worship of Saints, four groups of Marchan. Navayat; Jabbar; Moplah; Hohrā; Kheje, Mile et a., Noning Sunn, and Snik; Sunni Law Schools, pinera, cata terrs, so of Islam.

CHAPTER II

BIRTH

CHAPTER III

RITES AFTER BIRTH

Fait, Chathi, periol of impurity, the Agiga ric, the shartgreethe chall, the swinging ric, the seventh month rite, the section griester and ingries; car bornget girls.

CHAPTER IV

INTRIATION, BERTHDAYS

The form of file, the waving rite, invitations to respect to the days

CHAPTER V

CIRCLMCISION

Age at which the fite is performed, the operation; female or un-

CHAPTER VI

CROWTH AND EDUCATION

Irese enitetting, teaching of the Koran, respect per to the futor, research given trains at the Idias avails. Page 51

CHAPTER VII

THE COMING OF AGE OF A GIRL AND A BOY

I elrer retaination, these amone fillegist, the pulests of the best and all all a

CHAPTER VIII

MARRIAGE

for in an 1: Missimans, profinded despens, dower and wettle it parces to at a great traces, bothellon; onems, prelimiters real to the rest of a first part lefore marriage. I arrive the a second to the second of the IT TOTAL . TOTAL CO TO LOS HELSHING TO WILLING OFFICE for the compage seed, and did not the their thanks and the transfer and th " . gifts I'm true; then will, the bringer mage escap, the the formation, the oil potition, an unting the tride; the wedding wreat: the arreat of the britishmen; the recthrowing the Nikah; ten . Trage - " + ment: functions of the Qazi; the wedding prayer; the server fees, on litters cinamage; the deplaying of the bride, we are for the barre, the remarkable the barre, construction of " e', to the training for element resumment ruse of the basids. - . It has a first the sale of the bride of the parents, tar our .t. . . . r ' riter, the kea turnbered wives, divorce, re-marriage from the test, permo their therites . Page 36

CHAPTER IX

DEATH

The treatment of the dying; the Recording Angels; the arranging of the corpse; the shrouding; the coffin and bier; the funeral; the burial; prayers or nessages buried with the corpse, the grave and the tomb; pouring water on the grave, the visit of the Angels Mankar and Nakir; the ordeal of the spirit of the dead; the form of the sepulchre; lamentation for the dead; food for the dead; the recitation of the Koran; eating at the house of the dead prohibited; the funeral feast; rules of mourning; prayers for the dead; the final visitation of the grave; period occupied in the funeral rites.

Page 89

CHAPTER X

THE FOUNDATIONS OF ISLAM

The five primary duties, the Creed; prayer and its ritual; the times of prayer; the merits of fisting, the legal a ms; the duty of pilgrimage; the rites at Mecca; taboos imposed on pilgrims; the Sacred Mosque and the Black Stone; Hagir and the well Zamizam; the rites at Mina, the flinging of the pebbles; Abra som and the offering of Ison and, the sacratic at Mina; the shaving; the head visit to the Kaba, the worship of the Prophet stomb; Shals and the pilgrimage, the narry sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the sacrate the Prophet stomb; Shals and the pilgrimage, the narry sacrate the sacrate the pilgrimage and the pilg

CHAPTER XI .

PRAYER

CHAPTER NII

VOWS AND OBLATIONS, SOME INDOMUSALMAN SAINTS

CHAPTER XIII

RELIGIOUS BUILDINGS AND APPLIANCES FOR WORSHIP

CHAPTER XIV

THE MUHARRAM FESTIVAL

Figure which occurred at this time; the seven Heavens and Heis; the Martires, Hasan and Husain; the ten days of mourning, the 'Asta oktion; the fire-walking rate; the Imambara; the standards, the procession of the spear, of the horseshoe; the cenotice, the rown seat; the palace of justice, Buraq, Hindus sharing the feet, rates, taboos during the festival; distribution of food and when the Martires and Lagits, your made at the festival; the fire walk; the fire walk;

CHAPTER XV

THE TERAH TEZI AND AKHIRI CHARSHAMBA FESTIVALS

Time to fitte fest, tale and the rritual Page 186

CHAPTER XVI

THE BERTH WAFAT, NEW YEAR AND SPRING FESTIVALS

Transfers, of the leads of the Prophet; the soul, according to Manhatter, the fortgrate of the Prophet; the Buraq; food for the Prophet; the Nauroz or New Year festival; we are fit sking.

Page 188

CHAPTER NVH

THE FESTIVAL OF THE SAINT FIR I DANTAGIR

I'm virtues of the Sant; his Sanda festival; exordism of epidemic in his a warming to the Sant, the Ridal Order of haquis. Page 192

CHAPTER XVIII

HE FESTIVAL OF THE SAINT ZINDA SHAH MADAR

1. '. ') 's 'emb, we men excluded, the fire walk; the cow sacri-

CHAPTER XIX

THE FESTIVAL OF THE SAINT QADIRWALI SAHIB

CHAPTER XX

The Sames Rajab Sallar, Sayate lab but can, the Ascent of the Prophet into Heaven, Gogi. Prophet

CHAPTER XXI

THE SHAB I BARAT FESTIVAL

The Night of Record; the vizil, proceedings at the festival - Page 203

CHAPTER XXII

THE RAMAZAN PUSTIVAL

the Masalam Sabbath; the Night of Power the Garanahlt sect

CHAPTER NNIII

THE FESTIVAL OF THE SAINT BANDA NAWAZ, CESÉ DAPAZ.
History of the Saint; celebration of the antitions by of the last 1 at 1 at 210

CHAPTER XXIV

THE TOULL FITH FESTIVAL

The breaking of the fast; the Khaba or rilling prayer, the re-

CHAPTER XXV

THE BAQAR ID FESTIVAL

The anumal sacratice, the 'lunghadir Pace 214

CHAPTER XXVI

MAGIC

Names; the Abjad fermula, the influence of the planets; of the grass of the zodiac; the accompaniments of the Names, Names and the general demons; the similarities of the Jinn; the term is Atticities, the

the fits and the transfer of the least of the large is a fitte line, denoup and he has fitte line, denoup and he has fitte line, denoup and he has fitte a ton if the large is the large desired when a second to a large one of delates the Syana, the largeous of decreases, the large fitte large two he are throwing by dominal tracks of the partition of the large charms; in a harms, there are to restrict the large fitters; that harms, there are the large on the large charms to restrict the large fitters.

1. The partition of the large charms to produce revenue in the mass.

1. The large fitters is the fitters of the large charms to produce revenue in the mass.

CHAPTER XXVII

AMULETS AND CHARMS

M. Squees, to it is seen an ulets and an alst cases, the Ninety for Nones of G. L. it so claneous charms; the left so pr., astrology; proper to recti range; the influence of the days of the week. Page 247

CHAPTER XXVIII

MINICAL METHODS

The strain strains and the strains of the strains o

CHAPTER XXIX

THE MACHAL PRINCIPON OF THINKS

here the Page 274

CHAPTER XXX

TRAVELLING, LUCKY AND UNLIGHED DAYS

CHAPTER XXXI

S'HI MYSTICISM

for most the same STE, in tation of distribus, graces mouted by Falin, the Falin organization, this is faling; Quanta; Chalti; Salina, Madina, Marchan Raffil; Jalina; Mass Schanza; Nasa Santa, Mass Print a happen, implements carried by Faqira; 'A mass 'Falin, 'A part of the deputy; the Wali Page 283

CHAPTER XXXII

DRESS, THE TOILER

Materials and fashions of dress; wearing of new clothes, the clims of clothes; the wearing of trehair the heart; dyeing the beard and hair; depulations; days for lathing, care of the teeth, painting the eyes; antimony; homphlack; bonna; safflower, perfumed powers, similal-wood; also wood; Araga; ofto fit was; Abr, Israni, morse; evil spirials aread by foul smeals; thowers

CHAPTER XXXIII

JEWELLERY

CHAPTER XXXIV

FOOD AND DRINK

Lawful and unit wild for is; use of wine and spirits; integrated people of other religious; ritial should be; meals; use of vessit; cast ma of cature; stayle foods. Pulso, hinchari; nee; broad; reasts, cornes; carry powder; sweetnests; shereet; pickles; prejuret as of milk.

CHAPTER XXXV

INTOXICANTS, STIMULANTS

CHAPTER XXXVI

GAMES

Chess; backgammon; Pachisi; Chanarpisi; Chausar; Chaupar; dice; cards; miscellaneous games; kite-flying; pigeon flying; polo; athletics; cock, quail and partridge fighting; children's games. Page 531

EPILOGUE								Page 239
----------	--	--	--	--	--	--	--	----------

LIST OF ILLUSTRATIONS

An Indian We man dressed out in her jeweis	Frentispiece
	Facing page
The State of Says a Share, Labrach	. 67
To I william or a tale to April	102
Itrit on Italian I pay in	10.2
M .r p nkim, or bears, Kishi, r Juhaz ta decorated	boat,
21 1 grand 1, Exerca, J. (1.1.)	136
Iter, an of Amer Barel Stan, Butar	. 142
I atto I wan (Inkel i river , Fedgah, or Namaz gah (Ilpih
or Names, in), Moor can bulks thy tapper, more blad , C.	lanur,
(. 144
I to ear. More at Tay entrance, Agra	148
I Many I, Agra	148
Al. ' I. a. of Tara Tarayar, Shah Nusharn (North	ast in
The I all and the season of the Far	DES E'-
a se for fall of the start, & hourse for	(tul. 17)
*	160
AM, Ch., AM, Sire; an therkind .	. 218
4 N F	220
(" or " to the list 1 . Heft,	. 226
In to tat \ , r + 1. H	232
AMs 1 = 25	. 236
Alors Fat r Lamp term .	. 238
Alica I is a Larr Larry	240
1. I I I I I	242
Al I I I I I I I I I I I I I I I I I I I	244
Company of Teachers	246
At are a facility falls	245
Affect the flatter atto	. 250
Mana In the table to the	
I Non ha Tada Nowe in Tifi the band a compa	
a , re. fartis : Newsat vier, a guitart: Moor	
a J w + . arr : Duff (diff. a tambourine :	Thre
p ber feet get to be to	
Il han her ka Isris combani kā tabija, the band e	
in your in hearts teneggil, : Poongee 'pungua	
"I think I would be the dram; Mar, mera in	
'. '. , Giuggree Paga, & ' now tinking ting , (
. Two talls and the Samung (sorong, a kind of	guitar
of the set	

Facing page

III. Dhol, a drum , Soer (sur, a trumpet); Shuhnaee (shahwa), a flageolet); Banka (banku, a bent trumpet,; Qurna (qurna,

63463

Musical Instruments. Tooree, Toortooree (turi, turturi, a clarion);
Banka (bānkā, a bent trumpet); Sunkh (sankh, a shell trumpet); Nuqara (naqqāra, a ketth drum); Tukkeray, Zayrbum (takori, terbam, a kettledrum); Dunka (danka, a small kettledrum); Dhubboos (dabās, a ma e); Khun, iree (in marioni, a small tambourine); Duti, Dufira (daf, dafet, a tambourine); Daeera (daira, a tambourine); Dhol, a drum; Meerdung (mridang, a double drum), Pukihawa, (paihawa, a drum); Tubla (tablā, a pair of kettledrum), Tasa (timi, a hamispherical drum); Been, Vina (hin, vina, a late); keengree (kingri, a kind of late); Doru (doru, a double grum); Ghoongroo (ghungrū, tinkling-bell ankets) Mun, era (manjīra, cymbals).

294

Miscellaneoua:

a. Varieties of Shoes. Appashaee (aparhabi); (hamilines (chanderi, made at Chander in the Nasak District, Bin bay Presidency); Nowadar (noedar, with pointed toes), Chuppul (chappal, a sandal).

b. Games. Pucheesee (pachisi); Mozul-Putthan (Markain)

Pathan).

c. Conveyances Palkee (pālkā, a palanjum); Chowtha (chau-thā, a litter); Meeana miyānā, a sedan); Doclee (dud, a small litter).

d. The Toilet. Miswak (miswak, a tooth twig).

e. Positions in Prayer. Quesm (qiyam, the standing posture).
Rookoo (ruku', the bow); Do zano bythna (d zānā baitheā,

sitting on the heels); Sidah (sijdo, the prostration

f. Modes of Salutation. Sulam (salām): Bundagee (tendage: Koornish (konnish, obeisance); Tusleem (taslim). Qudumbosee, Zumeen-bosee (qadam-bosi, zamin bosi, kissing the feet or the ground); Gullay-milna (galē milnā, to embrace)

300

PUBLISHER'S NOTE

In this new impress in the half-tone illustrations of monuments facing pp 67, 102, 104-142, 146 and 148 have been omitted for technical reasons. This in no way diminishes the value of the work since they did not form part of the original Herklots' ed in a but were a later addition.

BIBLIOGRAPHY

With some abbreviated titles of Works quoted in the notes.

Ain. Abū-l-Fazl Allāmī. The Ain-i-Akbarī, translated and edited by H. Blochmann and H. S. Jarrett. 3 vols. Calcutta, 1873 94.

Aitken, E. A. The Gazetteer of Sind. Karachi, 1907.

Albirum. Chronology of the Ancient Nations, trans. C. E. Sachau. London, 1879.

Anantha Krishna Iyer, L. K. Cochin Tribes and Castes. 2 vols. Madras, 1909-12.

Arnold, T. W. The Preaching of Islam. Westminster, 1896.

Atkinson, E. T. The Himalayan Districts of the North-West Provinces of India. 3 vols. Alahabad, 1882-86.

Atkinson, J. Customs and Manners of the Women of Persia and their Immestic Superstitions. London, 1832.

Baille, N. B. E. A Lingest of Mochummudan Law. 2nd ed. London, 1875

Ballour, E. Cyclopard a of India, 3rd ed. 3 vols. London, 1885.

Benjamin, S. G. W. Persia and the Persians. London, 1887.

Bernier, F. Travels in the Mogul Empire, ed. A Constable, V. A. Smith. Oxford, 1914.

EG. Gazetteer of the Bombay Presidency, ed. Sir J. Campbell. 27 vols. Bombay, 1874-1904.

Bligram, Sved Hosain, Willmott, C. Historical and Descriptive Sketch of H. H. the Nizam's Dominions. 2 vols. Bombay, 1883.

Brand, J. Observations on Popular Antiquaties. 3 vols. London, 1848.

Bray, Denys. The Life History of a Brahus. London, 1913. Browne, E. G. A Year Amongst the Persians. London, 1893.

Barnes, Sir A. Cabool, 1836-8. London, 1842.

Burton, Sir R. A. N. The Book of a Thousand Nights and a Night. 12 vols. London, 1893.

- Sindh and the Races that inhabit the Valley of the Indus. London, 1851.

- Sind Revisited. 2 vols. London, 1877.

—— A Personal Narrative of a Pilgrimage to Al-Madinah and Mecca. 2 vols. London, 1893.

Chevers, N. Manual of Medical Jurisprudence for India. Calcutta, 1870.

Cousens, H. Bijapur and its Antiquities. Bombay, 1916.

CR Census Reports; Baluchistan 1901, 1911; Baroda, 1901, 1911; Bengal, 1901, 1911; Berar, 1881; Central Provinces, 1911; Central India, 1901; Kashmir, 1911; Punjab, 1881, 1901, 1911; United Provinces, 1911.

Crawles, E. Tor Visco Research by from the Moreon Lendon, 1002

Cracke, W. Internal Caster of the Arth West Fr more and to the

- Pri ar h ! , n and h whore of \ man fell 2 ves West-

- I'm A. I. . a Lept n. 1996.

Pat s, 1843

D . . t. E L trar, R t. Lond c, 1874

IB Lient of Later in a 28 vols little Com town 1 H.

Editorat, 1968 18, in prizess

Erman, E. L.f. in the thirt London 1844

Parishawe, H. C. In J. Past and Present London, 1962

Farnel, L R Gree end But pen. Elmburgh, 1911.

Ferbis, A. Ras Milla, or Hold to Annals of the Province of the areal, new ed. Lordon, 1878.

Frazer, G.B., Frazer, Sar J. G. The Golden Benga, 3rd ed. 12 v. -Leredon, 1907-12

Lecture on the Larly Hospitary of the Kingship. London, 100 5.

Proch & Pask, 2rd od London, 1913.

Greeven, R. The Haras Fie. Anahabad, 1898.

York, 1892

Hittianu, E.S. Printer Parenty, 2 vels Lenker, 100

Hang, A. La vys on the Sured Language, Writings, and P. Lan of the Paras, London, 1878

Hoey, W. Monograph on the Trade and Man efactures of Northern 1 dea Lucknew, 1880

Hughes, T. P. A Inchimory of Islam London, 1885.

IGI Impered Gesther of Ladia, 26 v.s. Oxford, Lats

Justicew, M. The Consideration of Banglen a and Assert. Philader's a, 1915.

JRAI Journal of the Royal Anthropological Institute

Koran, trans G. Sale Lenlin, 1844; trans. J. M. Rodwell, Every man's Litrary London, n.i.

Lane, E. W. The Thousand and One Nights. 3 vols. London, 1877 —— ME. An Account of the Modern Epoptians, 5th ed. 2 vols. London, 1871.

Layard, Sir A. H. Descrites in the rums of Normal and Later. London, 1853.

Leeder, S. H. Velled Mysteries of Epopt and the R.L. n of Island London, 1912

Lenormant, F. Chaldran Magic. London, 1877.

Macdonall, D. B. The De slopment of Muslem The Lay, Juriging the and Constitutional Terrory. London, 1915.

Malcolm, S.r. J. The History of Persia from the most Endy Persia to the Present Day. 2nd ed. 2 vois. London, 1829

Malk Muhammal Inn. The Gazetteer of the Palmed's ut Not. Labore, 1994.

Minima, N. Strad. Maje, el. W. Irvine 4 vols I or lon, 1 at7 8

Mary boots, D.S. M. I am nod and the Rest of Islam. I main, 1905.

M - Hassas, Al., Mrs. transfers on the Mass. mains of I da 2nd

Mary t. Michael Manch h trans. A. N. Mattiews Calcitia, 1841

Mar. r Williams, S.r M. Brilmir mard H. daism, 4th et. Ler lin. 18+1.

Mert, J. A. J. my " the Prix, Armina and Asia War, to

** 1 See and J. when the with Person, Arm no read As a Month term

** 1 care 1810 and 1815. Lendon, 1818

** J. Bake. London, 1831.

Mr. r W The Carplete, us R v. Ibr ne and Fell Lone, n. 1801.

- I . L. fe . f M. th. met, 3rd cl. Lond n, 1894.

- inter fire Entry Edgrate. London, 1883.

NIVO Nuch I d an V tes and Queries. Allah shad, 1-91 6

N r lan, R. A. A Liverry History of the Araba. Lenten, 1 107.

(1) m., A. D. Islam and the Khalfe of Bayed id. Leaden, 1878.

Paletson, W. G. A Fernal Narrature of a lear y Journey to read.

Price F. Buildernys fa Print min Search of the Partin po. 2 vols. L. adm, 1850

I'ly For I raind & man role. Alihatal, 1883 7

Poly, Nir L. The Miral Hoy fill an and Harn, 2 vol. Lendon,

Redi mue, J. W. The Mesner of I biedden. Lendon, 1881.

Re, B. L. A & zetter of Mys re, 2r. 1 e 1. 2 vels. Lond 1, 1897.

My re with way from the Inverter . I contin the

Rees. H. H. The Cash's and Trabes of Longal. 2 to de Cal arts, 1811. Ree. H. A. Attlessary of the Transand Cashe fith Prof. and North-

best Er after Privace, 3 vols Labore, 1911 19.

Russell, P. V. Th. Trunadinte file Control. Prince. 4 side. I nim, 1816

Ry Porg. A. V. T. A. Mar 1 / Lenin, 1809.

So .. E I = For of I im. Midras, 1881.

Skeet, W. W. Mary Mar Lepton, 19 80

See 12. S. W. Ram' .. and Rev. et and fan I dan Care I, ed. V A. Smith, Oxford, 1915

Sm. t. V. A. The Corford Haster; of India. Oxford, 1919.

- titer de Great Ward Oxford 1917.

Str. W. R. Ferrain. Litting or the R. Jon of the Sir tes, 2nd ed. Lot. in. 1821

- I wound Mair of a Ently Arthu. Cambridge, 1883.

Spal Turammad I at f Ama Hat real of Lescription (drutta, 1896)

Sikes, P. H. The Glory feb. Show W at Lendon 1910

Tavernier, J B Transla n Ind., et. V. Fall 2 vols. London 1859.

Temple, Sir R. C. A Dissertation on the Proper Names of Panjabis. Bombay, 1883.

- The Legends of the Panyab. 3 vols. Bombay, 1884 86.

Thorburn, S. S. Bannu, or our Afghan Frontier. London, 1876.

Thurston, E. Ethnographic Notes in Southern India. Malras, 19-6.

--- Castes and Tribes of Southern India 7 vols. Madres 1:09

Tod, J. Annals and Antiquities of Rajasthan, ed W. Crooke. 3 vols. Oxford, 1920.

Tupper, C. L. Punjab Customary Lav. 3 vols. Calcutta, 1881. Waddell, L. A. The Buddhism of Tibet or Laminsm. London, 18.

Ward, W. A View of the History, Literature, and Mythelogy of the Handows, 2nd ed. Scrampore, 1818.

Watson, C. C. Gazetteer, Ajmer-Merivara. Ajmer, 1304.

Watt, Econ. Dict. Watt, Sir G. A Dictionary of the Economic Products of India. 6 vols. Calcutta, 1889 93.

—— Com. Prod. The Commercial Products of India. London, 1948. Westermarck, E. The History of Human Marriage. London, 1845.

- Origin and Development of the Moral Ideas. 2 vols. London, 1906

--- Marriage Ceremonies in Morocco. London, 1914.

Wigram, W. L. and E. T. A. The Cradle of Mankind, Eistern Turkestan. London, 1914.

Wilkins, W. J. Hindu Mythology. Calcutta, 1885.

Wilks, M. Historical Sketches of the South of India, 2nd ed. Madras, 1869.

Wills, C. J. In the Land of the Lion and the Sun, or Modern Person London, 1891.

Wilson, J. Indian Caste. 2 vols. Bombay, 1877.

Wise, J. Notes on the Races, Castes and Trades of Eastern Bingal. London, 1883.

Yule, Sir H., Burnell, A. C. Hobsen-Jobson, a Glossary of Colleguial Anglo-Indian Words and Phrases. 2nd ed. London, 1903.

Zwemer, S. M. Arabia, the Cradle of Islam. Edinburgh, 1900.

CHAPTER I

ETHNOGRAPHY

THE Wisalman's of India, according to the Census of 1911, numbered 66 mallions, or more than one-fifth of the population of the en pare. The total number of adherents of Islam being estimated at about 220 millions, India contains nearly onethat I, as i Great Best on is thus, from the point of numbers, the greatest Muhammadan power in the world. In the northwest frontier Province the population, except a small number by, is Missilman; in the Panjab and Bengal the proportion is about one half; one in five in Bombay; one in seven in the United Provinces of Agra and Oudh; while in the Central Provinces, Mailras, and Burma their numbers are comparatively in ousiderable. Thus the present distribution of Islam has fe lowed the course of the Muhammadan conquests from the north and west, and they are strongest in proportion to their variety to the head-quarters of the Faith in western Asia. The most remarkable exception to this general rule is the strength and increasing influence of Islam in eastern Bengal. In this part of the country Musalmans ' are found chiefly in the eastern and northern districts. In this tract there was a vigorous and highly successful propaganda in the days of the Path an kings of Bengal [a D. 1338-1539]. The inhabitants had never been fully Handwick, and at the time of the first Mulammadan invasions most of them probably preferred a debased form of Buddhasm. They were spurned by the high class Him lus as unclean, and so listened readily to the preaching of the Mullas, who proclaimed the doctrine that all men were equal in the sight of Allah, backed, as it often was, by a varying amount of compulsion '.1 Bengal now contributes 24 millions, or 36 per cent., to the total number of Musalmans in India.

In southern India the process of conquest was begun by

ISLAM

^{&#}x27; Camera Reg. vts, India 1 dl., : 128; Bengal, Perl, : 156f; 1911, i 2 2 ff

Afau-d-din in the beganning of the fourteenth century, but the rulers at Delhi were unable to control this vast region situated at an immense distance from the scat of their power, and five independent Musalman States were created. The first serious attempt to re-assert Mughal supremacy was made by Akpar (1596-1600). This policy of advance continued under Shahjohan, and it was actively prosecuted by Aurangzeb with the result that the local Muhammadan dynastas were overthrown. But Mughal control did not last long, and it heally give way before the rising power of the Marithas early in the eighteenth century. It is important to note that these Musalman kingdoms of the south were merely outposts of the Faith amidst a dense Hindu population. Being in a nur crical non ority, the Musalmans were here compelled to adopt as a rule, a policy of toleration and conciliation towards their H non subpicts. At the present day the Nizam of Hylorabal, the only important Musalmän state in southern India, rules a population of which 86 per cent, are Hindu and 10 per cent. Musalmin. In the Madras Presidency the proportion of Musalmans talls to 6 per cent. The customs recorded in this book, in its criginal form, show how much of the original Animism, demonstatry, and magic still survives among the Musalmans of southern India.

The increase of Islām, as compared with Handuism, has been slow but continuous during the period for which trust-worthy statistics are available. In the early days of Muhammadan rule, compulsion and the pressure of special taxation, particularly the Jizya or poll tax on non-behavers during the reign of Aurangzeb, were used to enforce conversion. In the more recent period, direct propaganda seems to have been infrequent. The increase of Islām largely depends upon other causes. In part, it may be attributed to the higher vitality of the Musalmān as compared with that of the Hinlu the result of his connexion with the more virile races of central Asia and of his more nutritious diet, which generally includes

The proportion which Musalmans bore to the tool population was 213 per unbiton in 1911, as compared with 197 in 1881, the increase in the period 1901-11 being 6.7 per cent, as compared with 5 per cent, in the case of Hinlas (Comma Report, India, 1911, i. 1281).

social customs are more favourable to a higher birth-rate than those of the Hindu. He is generally a town-dweller, and he is thus less exposed to the danger of famine than the Hindu prasant. He is subject to fewer restrictions on marriage. Darly or infant marriage is less common, and widows are freely allowed to marry. There is thus a larger proportion of wives of the child-bearing are among Masalmans than among Handus.

Misalmans are not found in excessive numbers in the vicinity of the great Imperial cities like Delhi or Agra, because in these parts of the country the inviders encountered powerful Hindu tribes, like the Jats and Rapputs, intensely conservative and controlled by a strong Bratman hierarchy, which resisted proselytism. In Bengal however, they are more numerous in north Bihar, the seat of Hindu and Brahman domination, than round the old Muhammadan centres in south Bihar, Patna, and Monghyr. In Outh we find many Masalman constituted lands conferred by their musalman rulers on some size assful solder, or on some Pir or holy man who attracted a hody of disciples. In southern India a large proportion of the Musalmans are converts drawn from the anim stic castes or tribes in ancient or mod in times.

Although there has been little organized propaganda for the spread of the Faith, within recent years the fervour of Musaltial life has been stand ated by preachers, by the publication and distribution of religious books, and by the establishment of a hoofs and colleges. It is only perhaps in the case of the Walbal is, the Puritans of Islam, that an active prepaganda has been organized, but the militant section among them seems to have considerably lost its force. The Walbabis in Bengal mow reject this title, 'and assume one or another of two names, Althabis, or 'the people of the Traditions', so called because they claim a right to interpret for themselves the Halls, the traditional sayings of Muhammal not found in the Korân, or Ghair-muquilled, meaning 'nonconformists' or 'discribed heres', as they do not follow the doctrines of any of the fire Imams of the Sunni sect. The designation Rah'yādain

is also sometimes applied to them, because they raise both hands in prayers before genuilection and prestration and fold them at the breast and not at the navel like Sunnis; the name means, literally, "rusing both hands at the time of prayer '. The Ahl-i-hadis ' are so strongly in opposition to orthodox Musalmans as to regard them as little more than it fidels and their mosques as little better than Hindu temples. They regard it as their duty to take possession of the latter if possible, and have at times had recourse to the civil courts to assert a right to worship in them. In their prayers they pronounce the word Amen in a loud voice; the use of music and the leating of drums at marriage fest vities-according to some their use renders the marriage illegal—the offering of sweetments &c. to the spirits of decensed ancestors, and visits to the tombs of Saints are all forbidden. Even a pilgrimage to the grave of the Prophet at Medma is looked on with disfavour, and some lave been known to return from their Haj pilgrimage after visiting Mecca only ? Conversions certainly occur in the Musalman commannity, but they are largely due to social causes. The outerst groups of Hindus, popularly known as the "Untouchables", have begun to realize that as of jects of contempt to all who follow the strict rule of Brahmanism, their position is intolerable. To such people Islam offers full franchise after conversion, and the number of converts is increased by those who, on account of the breach of Hinda social observances, such as the cating of forbilden food, association with people considered to be impure. violation of some rule of marriage or sexual connexion, have been expelled from the community, or to use the popular phrase, have been deprived of the right of smoking tobacco or drinking water with their co-religionists. For these persons the choice has between accepting Christianity or Islam. This tendency has led to attempts by the mere liberal-minded Handus to adopt measures for the ameliorization of these wretched classes, but up to the present this movement seems to have produced little effect.

The first contact of militant Islâm with India occurred in the Khilafat of Walid, when in A.D. 712, Muhammad, son of Qasiri.

³ Census R p nt. Bengal, Lell, n. 248

solements of Hajaj, governor et Persia, invaded Sole, But the force of this Arab movement on the western frontier was · V at sted when it reached the Imbis valley, and the first of otive step towards the corquest of India for the new Faith was taken by a gynasty founded by a Turkish slave at Ghazai between Kabul and Kandahar. The greatest of these princes, Mahmüd, between 999 and his death in 1050, made a series of raids with the object of plunder and the destruction of the temples and idols of the Hundus. It was not the intention of Mahmud to occupy the country, and the real task of conquest was undertaken by Muhammad Ghori, ruler of a petty kingdom between Glazni and Herat, who, after some prehmnary attempts, invaded In ha in 1191, and though he was at first clacked by Prithiviraja, the Chauhan Rajput king of Ajmer, detested and slew the Hindu leader in the following year. The conquests of Muhammad Ghori were extended by his Lead mant, Quibu-d-din, and by 1206 the Mahammadans had mastered northern India from Peshawar to the Bay of Bengal. From that time until 1526 therty-four kings reigned at Della, Slave kings, Khaljis, Tughlaqshāhīs, Sayyids, and Lodis. But their hold over northern India was precarious, and the a try was repeatedly raided by bands of flerce Mongols from e atral Asia. The Tughlaqshälas fell before Taimur the Lame, was occupied and sacked Delhi in 1898. The Sayyids and Let's succeeded to a kingdom ruined by the foreign invaders and convulsed by the struggles of rival claimants. The time was ripe for the coming of a stronger ruler, when in 1526 Bil ir. king of Kābul, defeated Ibrāhīm Lodi on the historical te. Fof Panipat in the Karnal District of the eastern Panjab, at I founded the Mighal Empire.

His son, Humāyūn, a gallant soldier, but add eted to opiumcit is and possessed of less energy and enterprise than his talier, was obliged to take refuge in Persia while his Indian continuous were occupied by Sher Shāh, an Afghān officer in Binar, who led the Hindostānī Musalmāns against the Microsoft After his death Humāyūn recovered his kingdom ci 1555, and on his death, the result of an accident, his eldest sign Akbar (1556-1605) succeeded to the throne.

V. A. Smith, Oxford He tory of India, 190 ff.; Isl, ii. 350 ff.

It is unnecessary here to describe in any detail the foundation, extension, and ultimate decay of the Mughal Empire. Four Emperors, Akbar, Jahangir, Shahjidian, and Aurai gzeb, reigned between 1556 and 1707. The policy of Akhar, known as the Great Mogul, was devoted to conquest, consolidation. fiscal and social reorganization. He practically discarded orthodox Islám, and aimed at establishing a new effectie religion, known as the Divine Faith, while his sympathics led him to conciliate his Handu subjects and to repress Musalman bigotry. During the rule of his successors, Jalangir and Shahjal an, the empire retained its magnificence, the Court ceremonies were conducted with splend our, splen hd buildings were erected but the administration was less efficient, and though persecution of the Hindus occurred, the rapprochement with the faith of the masses of the subject races was encouraged by royal marriages with Rajput princesses. Thus the loss of constant streams of fresh recruits from Kabal and central Asia was compensated by the devotion to the Mughal throne of the Rajputs, the most virile of the Hindu tribes. Unfer Aurangzeb, a fanatical Sunni Musalman, the policy of toleration was abandoned, and the destruction of H ndu temples and idols and the imposition of the Jizya or poll-tax on unbelievers alienated the Rājputs and led to the rise of the Muratha power in the Deccan. Between the death of Aurangzeb in 1707 and the establishment of British supremacy in Bengal after the battle of Plassey in 1757, the empire gradually fell into decay.

This rapid historical summary of events will help to explain the present position of Islam in India. Its influence cargely depends on the fact that its altherents retain the tradition that their ancestors were once the rulers of the land, and their capacity for administration increases their efficiency as officers of the British Government. As now constituted, the Musalmans represent groups drawn from the indigenous races nore or less leavened by a strain of foreign blood derived from successive bodies of invaders or emigrants from the regions beyond the north-western frontier. Even in the case of the

¹ V. A. Smith, Akhar the Great Mogul, chap. viii. For the Rapput's see J. Tod, Annaes of Rapid in, ed. 1920; In acx, see, Rapput'.

earlier invaders their racial purity was gradually lost by intermarriage or concubinage with Hindus, and though a few families claim to have resisted this intermixture of their, the majority of the Musalman population, particularly in Bergal and southern India, are by race practically Hindus pure and simple.

The result of this continuous amalgamation of the foreign with the indigenous elements in the Musalman population is shown in the south. Indian customs recorded in this book, which differ in many important respects from the orthodox system prevailing among the Musalmans of Persia, Arabia, or Explit. Local magical practices have been largely engrafted on the system prescribed in the Koran, the Shar, or Way of Life, laid down by the Prophet and the legists who succeeded him, and the Sunnat or Rule inherited from the Hadis or Tradit. ons. Thus, in northern India tribes like the Rajputs and Jats, or other castes which have accepted Islam, have torth a Hindu and a Musalman branch, and members of the latter often supplement the orthodox ritual of Islam by Hindu marriage or death rites, follow Ihndu rules of succession to real and personal property, and, particularly in time of trouble, reverence the local village deities. Even on the north-west front er and in Balüchistan, where Hindu influence is practically absent, Islam has in a large measure failed to supersede the primitive animism. Brāhūis, Baloch and Afghans are equally gnorant of everything connected with their religion beyond the most elementary doctrines. In matters of faith the tribesman confin s himself to the belief that there is a God, a Prophet, a Resirrection, and a Day of Judgement. He knows that there is a Quran, but in the absence of knowledge of Arabic and of qualined teachers who can expound its meaning, he is ignorant of its contents. He believes that everything happens by inevitable necessity, but how far this is connected in his mind with predestination on the part of the Creator it is difficult to say. His practice is, to say the least, un-Islamic. Though he repeats every day that there is one God only who is worthy of worship, he almost invariably prefers to worship some Saint or tomb. The Saints or Pirs, in fact, are invested with all the attributes of God. It is the Saint who can avert calamity,

cure casease, procure ctal fron for the children fless the effort's of the hunter, or even may rove the circumstances of the deal. The underlying feeling some to be that man is too sudul to approach Gol direct, and therefore the intervention of some one more worthy must be sought. Any one visiting a status will observe stolles, carved pieces of wood, lanches of hair tied to trees, remnants of clothes, horns of will anamals, beds and various articles of triting value. They are placed at the slaring by devotees in performance of vows. The mother who is blessed with a child will bring it to the shrine, where she will shave it and offer the hair and the baby's clothes in perform was c of yows made during the course of programcy. The object is that the local Saint may be induced to interest based or herself for the Saints are of both sexes -in the welfare of the little one. The hunter brings the horns of the deer which he has killed in the hope of further good sport, while those who are suffering from disease pass the stenes or pieces of carved wood over the part affected, trusting that by the name the ill from which they are suffering will be removed by

In Bergal, before the recent cross to against idolatry, it was the practice of low-class Musaln ans to join in the Durga Paja and other Hindu festivals. They are very careful about one is and auspicious days, and dates for widdings and other rates are fixed after consulting Huidu Pancits. Hindu deities, ake Situla who controls small-pox, and Rakshya Kali who prefects her votaties from cholers, are worshipped during epidemies In Balar Musulmans join in the worstap of the sin, and some of them visit Hindu temples. But the most important deviation from the standard rules of Islâm is the widespread worship of Pirs and Saints." Facts of the same kind are reported from other parts of the country. In the Central Provinces Musalman Ahirs or cowherds perform their marriages in Haran fashion, and at the end call in a Qazi who repeats the Musalman prayers and records the an ount of the dowry at 1 settlement. Kurmis, Undly peasants in Binar, keep the Mysalman teast of the Maharram and fast at Ramazan. The Landall carriers in

[·] Fusles, I'm experience of by 1. 1. 1. 1.

² Rassil, in 288

Macras combine the Musalman rite of marriage with the or, i d tribal ratual.1 The shrine of Qadirwali Salab in the Tanjore District, Madras, is visited by growds of Hindu women, and the Hin to princesses send large gifts to the Nazor mosque from the Palace.2 Particularly in the north, the Saint Salar Mas'n'l, otherwise known as Ghāzī Miyān, is worshipped by crow's, the major ty of whom are Hindus, and in many places Had as share in the procession of the Ta'ziyas or Tabuts, the cero' apl s of the martyrs Hasan and Husain, at the Muharram fest v.d. Much of this fusion of behefs and rites is, of course, do to the celeste character of Hinduism, which readily i's the worsh p of any Saint or even of a martyr because how as a sun in buttle with the Hindus, whose advocacy with the Higher Powers is supposed to be effectual. But it also poor's to the close association of Hin luism and Islam among the lower class votar es of bota religions, a union based upon the attractible it ty of the two bodies.

Is an in its of so lox type, does not permit the differentiation of its followers into actes. In theory, at least, all Musalrices in bretter mand can est together, and though endegamy as to rule an organitable and eastes, particularly in the case of those fanches which claim Arabic or Persian lineage, there is nothing to prevent infermarriage with strangers. But aroung the case of Masalman converts from Haidusin the laws of an logarity and exoganity still have force, and the rules which product esting or broking with strangers to the group are inserved.

M schners in India are popularly divided into four groups: Savyal, Stackh, Mughal, Pathán.

The Sayyords a term meaning 'lord', also known as Pirzāda, 'deser lants of a Saint', or Mashārkh, 'venerable', claim deserb from Lâtima, daughter of the Prophet, and as religious teachers, seldiers, and adverturers, flocked into India with the Marana an armors. They tell a tale that the Angel Jabrāīl of Gabrail, who is he came down from heaven with the divine

[·] Tr. rer a, the said Free, iv. 1914. - Sell, 203.

the said on horse, the land of he trees there was claim

to the first test, and and to be trees, and had

the statementie of the nine is, if , and are impropried.

revelation, held a sheet over the Panjtan-i-pak, the Five Holy Ones, Muhammad, 'Alī, Fātima, Hasan, and Husain. and exclaimed, *O Muhamn ad! The Almighty showers his blessings upon thee, and ordains that thou and the offspring of the four who sit with thee shall henceforth be Sayyids ". It is difficult to say how many of the present Sayyids belong to the true foreign stock, but probably their number is small. The saying runs, 'Last year I was a Julaha or weaver, this year I am a Shaikh, next year, if prices rise, I shall be a Sayyid'. As cultivators the Sayyids are idle and thriftless. qualities which they ascribe to Tawakkul, or resignation to the Divine will, a development of the Sufi belief which some authorities suppose to be derived from Christianity Many of them occupy a quasi-religious position as Pirs or spiritual guties in wealthy families, and support themselves on alms and gifts. The men take the title of Sayyid or Mir, that is Amir, 'leader', before their names, or Shah, 'prince' after them, while the women add the title Begam, 'laly'. At the census of 1911 the Sayyids numbered about 11 millions, generally distributed except in Burma.1

Sharkh, 'venerable leader', is a term which should properly include only those of pure Arab descent, and the name is specially applied to three branches of the Quraish tribe from which the Prophet sprang: the Sidliqi, claiming descent from Abū Bakr, the first Khalīfa, known as Siddīq, 'the veracious'; Fārūqi, from 'Umar-al-fārūq, 'the discriminator between truth and falsehood', the second Khalīfa; 'Abbāsī, from 'Abbās, paternal uncle of Muhammad. But the term Sharkh has now become little more than a title of courtesy, and it is generally assumed by Hindu converts to Islâm. At the census of 1911 Shaikhs numbered 32 millions, thus including the majority of Musalmāns.

The term Mughal is a form of the name Mongol, the race which invaded India after the campaigns of Chengiz Khāu, and it is now generally applied to the followers of Bābur or those who were attracted to India by his successors. They are generally divided into two groups, Persian and Chagatāī, the Turkish tribe to which Bābur belonged. Bernier 2 explains

¹ Rose, in. 390 ff.; BG. ix, part 2, 7 f.

11

that is the time of Aur. b_zeb the name was applied to twill to men, tere guers and Malometers'. Many of the Panjab Mag als are probably of Central Asian descent, with interr N' refrom other sour es, but like Sharkh, the name has been assert i by certain agraciltural trabes and recent converts. In Garat nost of them belong to the Shi'm sect, and the Person. Malads form a sustinct community, having their are places the result of the dry of complete the deserves? Tex law clatel Hammuseges less than other to parat Mesancians Maghals prefix to their names the title Mirza Are to bader-born', and the wemen use the title kills am "Left" Troy numbers hat the census of 1911-350 000, and to see four ittraggeout the peronsula.

To notice P.C. An, a corrected form of Pashtar i or Paklethe species of Pas to a large up extent beyond the tier is west transfer as a law first Brish, territories in the frate-In the Districts as far south as There Ish at Khan, is a ham page to the applied to cert in tribes on the north-west border-Let 12. It is syn diving also with Bod Butor Robella an inhabit ent . It Recert east antracts. The term has been encomentally appointed a Sublans of Denni from 1206 to 1450. In reacty, B. I. In all list we was to hest Pathan or Afglian Sultar, . I have the Par an referent Dell's wer the Serferney · I to I to I will also a section of the contract of the I " per or Harange at The treory that the Malares, especially to Direction at are of H brew descent is of parely literary er and the place in the Mathematich in conpoll Kays to Look at engrefile hapers Johnson · 12) 5 27, 3 At the present time gar as of traders known under to rate P 1 in control the distensive which has treveled from the most small of take 2 into the It hate; at swell the r Power in separate for the construction with the passes of open 5

As any the less important Massiman groups the following

^{.} f , 2 1x, pur 2 +f

z \ ((-) , (-) ; -)

deservemention. The term Navayat has been supposed to mean 'new-comers', but it is nore probably derived from Nait, a branch of the Arabian Quraish tribe, who are said to have been driven from 'Iraq or Mesopotamia in the cighth century A.D., and to have migrated to southern India. Those on the west coast have preserved the purity of their blood by avoiding intermarriages with Indians, and for a time they refused to ally themselves even with the highest local Musalman tamalies.

The term Labbai is said to be a corruption of 'Arabi or Arab, and designates a class of traders and growers of the betch vine in the Tanjore and Madara Districts, Madras. They are converted Hindus or Dravidians with some intermixture of Arab blood. They claim a common origin with the Navayat, but the latter affirm that the Labbai are descended from their lomestic slaves.²

The name Moplah is properly Mappella, said to be an honor be title meaning 'great children'. On the western coast they are a hybrid race, the numbers of which are constantly recruited by the conversion of the slave tribes of Malabar. They have both a Shi'a and a Sunni branch, and they are notorious for occasional outbreaks of sullen fanaticism, in the course of which they have attacked their Hinda neighbours and have dared even to encounter British troops.)

The Bohrā traders of Gujarāt and other parts of central and western India are representatives of the Ismāihya Shī'a sect, the members of which believe that Ismāih ibn Ja'far, and not Mūsa-as-sādiq, was the true Imām, and they refuse to associate with the Deity the qualities of existence or non-existence, intelligence or non-intelligence, power or helplessness, because they believe God to be the Maker of all thangs, even of names and attributes. At present the Bohrās have both a Sunni and a Shī'a branch, the former including most of the city traders, the latter the rural agriculturists. The Shī'a branch owes its origin to a body of massionaries who were kin ity

Thurston, Caster, v. 272 f.; BG, x. 133, xv, part l, 100 ff; W. no.
 Yule-Burnell, Holoman J. Son, 620.

¹ Thurston, Cases, iv. 457 fl.; Yul-Sumell, 523; Waks, i. 152.

² Thurston, Cases, iv. 457 fl.; L. K. Anantha Kashna Iyezan, 458 ff.

^{*} Elwardes, : 15:1.; Hughes, 22).

nearly the kings of Anhilwara in Gujarat in the eleventh contery, while the Sunoi section was established by the inflation of the local Musalman kings. Their leader, H.H. the Lead K.an. who contributes much respect among Musalmans, especially in western India, and who performed notable service for the empire in the great war, is the successor of A. Usrah Hasan. At, who came from Persia to India in 1845, and was recognized as the head of the community.

The Klavkja or Kloja caste, the term meaning 'honourable coverts', who also acknowledge the leadership of the Agha Klam, are said to be descended from the so-called Assassins, H. 1.1 lin, 'drinkers of hashish or hemp', founded under the total of ladar or Folawi, 'devoted ones', by Hasan ibn assabled, who delin 1124 at Alamüt, the 'Falcon's Nest', in the Persia. The rigran l-master, under the title of 'I. Old Man of the Mountain', was the subject of many logons in the Maddle Ages.

The Melisalam are said to derive their name from Maulanial Jan. 'Jords in Islam', and are Rajputs converted to Islam in the respiratof the famous Mahmürl Begadā or Bigarhā of Alecalistici (1409-1513). They intermatry with the higher class Mahmürl's but it is said that the son of a chief may take a Rajput bride. They employ Musalmān Qāzīs and Maulavīs as white Brahmin praests and bards drawn from the Bhāt and the first tribes.'

The Month take their name from Mümin, 'behever', and are brit o lox. Shita Musalmäns, or goally Hindus of Gujarāt come to by the Ismāli ya missionanes, but those resident in Andal' Musalmäns use Hindu names, call in a Brāhman as well as a Qāzī to perform the marriage rites, and their women, and a doa' in the family, wail and beat their breasts like Hindus.

^{1 1}x. art 2 41, x 1 part 1. 2011. I mass Report, Barnda, 1411 3. f; I ress. Fin Mala, 2044. They are known in the 1 to V. I. How, r. 73 f

The state of the s

^{&#}x27; ! nlws, Als Mar, 1r4, Br. ix, part 2, 68.

Musalmans are divided into two main sects, the Sunni and the Shi'a, the former term meaning 'one of the Path, a traditionalist', the latter 'a follower', that is to say, of 'Ali, cousin-german of the Prophet and husband of his daughter Fătima. The Shras maintain that 'Ali was the first legitimate Imam, divinely illuminated and preserved (ma'sūm) from sin and they accordingly reject the first three Khalifas recognized by the Sunnis, Abu Bakr, 'Umar and 'Usman. Hence the Sunnis are called Charyari, 'those who follow the four', the Shī'as Tinyārī, 'those who follow the three Khalīfas '. Shī'as are also known as Imamiya, the Imam being the rightful leader of the faithful, while the Sunnis call them Rahzi or 'forsakers of the truth'. The 1st of the twelve Shi'a Imains begins with 'Ali and ends with Muhammal al-askari, the Imam Mahdi, who has for the present withdrawn from the world, but, it is believed, will appear again in the last days. The religious life of the Shi'a centres round a body of tradtions, beliefs, and observances which have their source in 'Ali. Fātima, and their sons Hasan and Husain who, with the Prophet, make up the venerated Panjtan-i-pak, the Pive Holy Ones. 'All is revered as the wear or even as the neutration of Allah. The differences between these two sects are partly religious, partly social. The Sunni makes pilgrimage to the holy cities, Meeca and Medina, the Slina to Karbala, or Mash-Sha lu-l-Husain, the seene of the martyrdom, about fifty noles south-west of Baghdad and six miles west of the river Euphrates. Shi'as recognize the Mujtahad, or 'learned doctors', the highest order of Musalman divines, while the Sunnis say that in the present condition of Islam they cannot be appointed Shi'as observe the Muharram festival, in which only the less strict Sunnis join. Some sects of Shi'as include among the Ahlu-l-kitāb or 'men of the Book', the Majūsi or Magi hreworshippers in addition to Jews and Christians. Shi'as admit the principle of Taqiya, 'guarding oneself', that is that they are justified in minim zing or denying the peculiarities of their religious beliefs in order to avoid persection? Amena

In support of this tier quote the passage in the Koria in 27, as usually interpreted "Whetherly hide what is now in broads to whether ye publish it abroad, God knoweth it."

15

of firmers in the forms of prayer it may be noted that Shi'as all to the Azān or Bāng, the call to prayer, the words 'Come to the best of works ! Come to the best of works ! ', and repeat to last sentence, 'There is no God but Alläh', twice instead of once, as the Sonnis do. During the Qiyam or standing posture in prayer the S. Pas keep their hands on either side of the body, n tor the ravel or breast. They also usually omit the Subhan or 'blessing', and at the Takbir-i-ruku', or bending of the by ly, they all i' And with His praise! '. In the Creed they ad I "All at! Prepact of Abah "!

In upper India, as a whole, the relations of Sunnis and Si is are marked, if not by friendliness, at least by mutual fort doon. The Milarram processions of the Shiras are generally conducted without opposition, and Sinnis somethese take a part, even if it be subordinate, in these celebra-* as B t elsewhere instances of tension, and occasionally of active opposition, have occurred. In 1700 there were ser es d'sturbances at Labere in consequence of an order that n to Kintha or ladding prayer the Shi'a form ' 'A i is the Sant of God and hear (wasa) of the Prophet of God ', should be a child. In 1872 there were serious riots between the thowers of the rival sects in the city of Bombay, and again during the Maharram of 1904 which culminated in a refusal to bring out and immerse the cenetaphs,3 The Ghair-i-Mahdī sect and the Suncis have come into conflict in southern India.

Among the Sunnis there are four orthodox schools of Law " torgretation: 1. Hanafi or Hanifi, founded by Abū Hanifa, was a lis followed in Turkey, central Asia, and north India. It is distinguished by the latitude allowed to private judgement .. the interpretation of the Law. It has been called 'the high and dry party of Church and State, a system of casustry, an "tempt to build up on scantific principles a set of rules which word answer every concervable question of Law '; 4 2. Shaft i, for the I by Imain Mulan mad the Idels as Shaff'i been in 767,

I I T Nola la . fa in the Par, ib hila, Rose, i. 174 J Fr the the tree of the Mainhaus, artifes, or Charletkash, F. -R sa, 21s f

I F . . I warm to 421, 427 There is much ent to tweet the "A word to the there was frequent Place, L. 27 t.

¹ Liwar . . . 105, 17+

[&]quot; Ceneus R port, Panjab, 1891, 1. 180; Macdonald, 15

one of the greatest figures in the history of Law '; 1 3. Mālīkī, founded by Imām Mālīk, mostly confined to north Africa, with few adherents in India; 2 4. Hanbalī, followers of Ibn Hanbal (780-855), little known in India, but favoured by the Arabian Wahl ābīs. 3

While by the possession of its Scriptures, traditions, and decisions of jurists Islam presents the outward characteristics of a well-organized system, there are throughout India great differences of dogma, ritual, and social practices which have arisen partly from the isolation of many of its groups from the centres of Muslim belief and usage, and partly because many of its adherents have carried with them into their new faith principles and practices which grew up in their original environment. Such differences are possible in the type of Islām prevailing in India because, like Hinduism, it possesses no Pope, holds no Councils or Convocations, and has no great local centre like Cairo or the sacred cities of Arabia for western Islam, such as Rome or Canterbury are in Christianity. Fervour in belief and practice is usually confined to special classes of devotees and to special occasions. The village Musalman seldom attends any but the Friday prayers, and even for this purpose, in regions where Hinduism is dominant, mosques are often absent. The Muharram is to Shi'as a season of solemn grief and self-denial, when religious enthusiasm is vigorously stimulated. The Ramazan is generally a time of fasting, and the Tarawih, or special night prayers are recited with special devotion. Among some of the higher classes the habit of appointing Pirs or Murshids, teachers and religious guides, is common, and though some of these, like the Hindu Gurüs, do not always practise what they preach, the system tends to promote a more careful observance of the Law and a deeper tone of religious life. The organization of these family chaplains is fully described in this book,

¹ Macdonald, 144.

¹ Ibid., 99; ERE, vin. 372

^{*} ERE. vii. 69 f.

CHAPTER II

BIRTH

Though the desire for male offspring does not influence Massimans to the same extent as Hindus, who believe that it is only a son who can perform the funeral rites which admit the sparat of has father into the company of his sainted ancestors, stall among Musalmans the craving for a male heir is often intense. Among the Brahuls, 'in the wille world there is naught man and wife set their hearts on more than the birth of a son. For who would be content to quit this world and leave no son behind? As for a daug iter, a daughter is little more than a g ft to your ne ghbour '. Hence many devices are employed to relieve barrenness. In Gujarat, 'some 'Arnils or exoreists give their applicants cardamonis, or cloves, or pieces of emdied sugar, on which the mystic and powerful Names of God being blown, they are supposed to possess the virtue of easting out the spirit of barrenness, since, as a rule, burrenness is due to spirit-possession. Others direct strands of thread to be worn round the abdomen or the neek; others, again, simply write or trace some name or charm of words with the tip of the finger over the womb of the woman or the loins of the man. An exoreist or 'Am I has also to help after conception. with the object that the issue may be male. He gives charms to be washed in water for a monthly bath. Some dead Saints have a reputation as chill-givers. To the knots on bits of string or ribon to a post or pillar supporting the canopy over a Saint's tomb is considered by barren women one of the surest

bray, I The Arabs objects I to the brain of a gul. And they are the distributed and Gold Glory be to Him! But they center them that them below? Kiran, xvi. 50. There is, however, no evidence if infantiable among them, a common custom among certain Hindu tastes of ensus Report, India, 19.1, i. 2.5 ft.). The cust manning the instances of the Pan, 35 has seems to be sportain or of foreign origin. First, ta, i. 183.

INLAM

means of obtaining issue '.1 The tomb of Shaikh Salīm Chishtī at Fathquir Sikri, by whose intercession Akbar believed that he had been blessed with a son, is even at the present day visited by childless Hinda and Musalman women who tie threads or rags on the lovely screen which surrounds it.2 A tree in the enclosure of the Saint Shaikh 'Alam at Ahmadabad yields a peculiar acorn-like fruit which is much valued by childless women. If the birth of a child follows the cating of the fruit, the man or woman who used it should for a term of years at every anniversary of the death of the Saint come and water the roots of the tree with milk. The leaves of a tice near the grave of Mîran Sahib at Anjha have the same effect. The Baloch, when a woman desires a child, hold a staff against a wall and make the woman pass three times beneath it, or she is sent to visit shrines, particularly that of Shah Wasawa, where she embraces a tree which overlangs has tomb. Other approved methods are: to give the woman a charm or magic diagram which is either washed in rosewater and drunk, or worn round the neck; to bathe in water drawn from seven wells on the night of the Divali or Handu Feast of Lights, when spirits are abroad; to scare the evil spirit which besets the woman by abusing her; to castigate her with a charmed clain; to write on a piece of bread a series of numbers which make up seventy-three, and give it to a black dog; to burn down the hut of a neighbour to remove the taboo.4 The Brahai with the same object circumcise the woman, but if the fault is supposed to lie with her husband and a physician fails to remedy it, a Mulla provides a charm or amulet, and if this fails the blame is laid on the Jinn.5

¹ BG. 18, part 2, 147 f. Such tombs are known in the Panjab as $h^{\dagger} = i \mu u$, the original meaning of which is 'a convent' (Rose, i. 51). On magic by means of knots see ERE, vii. 747 ff.

^{*} Smith, it is the Great Mag d, 104 fit. Miniature cradies are often hung at shrines as a charm for children, a Belouin practice. A. H. Layar I, Il scorer is in the Ruins of Nineigh and Bahulin, 309.

^{2 (} ras va Repo ', Ba lichist in, 1911, p. 83 For trees at Saints' tombs,

see Flazer, Fulkling of the OT, in 41.

^{*} Censes Report, Baroda, 1911, i 177; Crooke, P. p.dar Rei gen, i off, 58, 87, 100, 160, 220; JAS, Bombay, iv. 63. On hut-burning in Indian ritual, see W. Crooke, Min, xiv. 18 ff.

⁵ Bray, 1 ff.: Hartland, Primitive Paternity, i. 30 ff.

Wien conception is announced, the expectant mother is subjected to various taboes, and she takes various precautions to avoid the attacks of evil spirits. All her cravings for food must be indulged, such as that for eating earth, which is suppood to check vomiting.1 If such things are denied to her. the result will be a miscarriage. In Gujarat she wears silk that ails round her waist, each thread bearing a knot for each month of her pregnarcy. At the minth month these are inwound, incense is burned over them, and they are thrown "I'm water." The Divali or Hindu feast of lights is a specially dangerous time, because evil spirits are likely to be about. She must not enter a shed used at marriage or other festivities; should not be present at death or other family rites. She, her last and, and her relatives must not eat anything during an couper, because these are supposed to be caused by evil spirits attacking the sun or moon. If anything folded, like be el, is cut at this time, the child will be born with folded ears er will suffer from hare-lip, and if any one smokes, the child will have a weak chest which causes gurgling like that of a to recomple. During an eclipse the friends should pray and r ed the Koran lay grain on a bed and give it to friends. During pregnancy the woman should not wear new clothes or "tements, use eye collyrium, stain her hands or feet with 1 . nna, or colour her teeth, because such things attract the Ev. i Eye. She must not touch a coco-nut or any underground foot because such things resist the gatherer, must be dug up with force, and thus delivery may be impeded. Many of these taboos are identical with those of the Hindus or have been to growed from them.3

The sex of the expected child may be foretold by an examinat on of the woman by a committee of midwives. Among the Blo h a house snake is killed and the woman steps over its ady, and then it is thrown in the air in the hope that it will

In earth exists we Memoirs ASB, 1908, p. 249 ff.; Russell, in. 197; F. C. Thursten, Nates, 552 ff.; Mrs. L. Milne, The Shans at Home, and the pregnancy rates in general, ERE x 242 f; JRAI xxxv. 11 ft., 173 ff.; Folk love, xia. 273; Rose, i. 759 f.

^{*} F / ix. part 1, 149.

¹ J. Asseu, 1v 681, 551; Crooke, Popular Religion, i. 18

fall on its back, but if it falls on its belly the birth of a daughter is certain. In Buroda is kwidrops of milk are squeezed from the woman's breasts, and if the milk is thin the birth of a boy is anticipated.

In the D. ccan before the announcement of the first programey the woman's lap and that of her husband are filled with fruits of various kinds, her mother sends clothes and the friends are feasted. The Satmasa, Satwansa or Satwasa, the rate in the seventh month which has been borrowed from the Hindus, is the most important. The woman is invited by her parents. who give her new clothes, perfume her with rose-water and sand dwood, invite a few friends to a party, sit up with her all night, and scare evil spirits by music and festivity. They press a little of her milk on a yellow cloth, and if a whote stain is left they expect a girl, if it leaves a yellow mark a boy. At the Naumasa, or moth month, the friends assemble, at I the woman is allowed to wear the new clothes and jewellery watch up to this time she has disearded. Then comes the Sahnak or pot rite of Bibi Fatima. Food is cooked in little pots, over which the l'attha 3 or first chapter of the Koran is read in the name of Fatuma, daughter of the Prophet, and the fend is given to some women who are selected on account of their virtue. Vigil, as before, is kept with rejoicings. In Gajarat stake I lime is served with the food as a sort of or half lacrosse it is supposed not to burn the mouth of a chaste woman. The glance of no male, not even that of a boy, must fall on the food thus served. In north India such rites are done four months and five days after the announcement of pregnarcy, usually only in the case of the first child, and also at the minth month

^{*} Cossis R_A rt, Palachasta, 1911, p. 83 f.

^{*} Census hop rt. 1911, i 178. Cf. Russell, u 27; A. L. K. Anantha Krishna Iyer, n 372

Patcha, "the opener", the Paternester policed to the Kerin, was probably composed late in the Prophet's career, as it contains probably references to Jews and Christians ("these who have in urred ander and go astray), because his hostility to the Jews dei not begin the after his migration, and that towards Christians some years later. Birth in the eighth month is unlucky, and it is attributed to a carefring her form. Hence eight is never used in counting a child's are, being called ong more, uncounted (Ruse, 1.738 f.).

^{*} BG ix. part 2, 151 f

The woman's mais are cut and the parings are put in a silver so which is given to the barber's wife. The weman who lives a fact trust we one who enjoys the fullest married happing. An arg tile Brandis, on the new moon of the seventh month seven knots of grain are cooked and distributed among tile kin, who must send a gift in a turn. After the rite they kiep vigits.

It is a general custom that the first child should be born at the loads of the motier's parents. A separate room is arrarged, and a fire skept burning in it to defend the mother and call from the Jon at Tthe Lvd Eye. As among Hindus, many charms are used to aid delivery. A line of boys fetch water from the well, and the speed with which the vessel is passed from han, to hand helps delivery, or a lump of clay Irom a potter's wared, which has thus acquired the quality of swifters, is mixed with wat riard given to her to drink." As grare rap e of Akbar, with blaces 1. Imperor's name with that of the har Cong mone of the Prophet, is days I'm water What is given to her, but to littish prother's cular con can be used in this way a By way of sympathetic magic, delivery is as led by a xing the schoolboys a holaday, or the girdle of one holy nan is dipped in water which she drinks. In the a totd axery hes on a qualt spread on the ground, with I Thead forth at the first weath, for in case she has in childtruth sis the position in which Musalmans are baried, with the fire tewards Mecca. Or six squares on the ground holding .. I i what it in dwafe relater back and presses a broom agent ther ablanca. Amag the Brahfa she has on sand, and they say that a low is hora with his head towards the grantlag rate of glormother. In labour she is assisted by a

^{*} I remark to the little of the special points of the special poin

^{&#}x27;a se so at Arab test a Promatile 184 and min n

The same of the Constant of the Assessment of the Market o

midwife, known as Dāi, Janāi or Chamārin, who is so ignorant and carcless about samtary precautions that any but an ordinary presentation is fital to the mother.\(^1\) In cases of protracted labour, alms are given to the poor, prayers are said, an amulet is hung on the thigh of the patient, water in which the beard of some holy man has been dipped is administered to her, a charmed potsherd is laid on her abdomen. Among the Pathāns the midwife brings water to the husban \(^1\), who washes his hands and feet, and the water is given to the woman to drink.\(^2\)

Immediately after delivery she is made to swallow a small copper con or a bit of copper to help to expel the placents. The midwife calls for a piece of sharpened silver, which she claims as her perquisite after she has severed the cord with it. She then puts the cord into a pot with a copper coin and beter leaf, and buries it in a corner of the room or in a cool place where the water-pots are kept, so that the cool damp may cause it to grow and so benefit the child. If a krife is used to cut the cord it must not be put to any other purpose, but it is left near the patient till the fortieth day, when Kajid or lampblick is collected on it and applied to the eves of the child. In the Panjab the pot containing the cord is buried inside the house. and betel leaf, silver, turmeric, and charcoal are thrown on it to repul evil spirits, while a fire is lighted over it for six days till it is supposed to be consumed. The Brahai bury the cord in a place where no dog can find it, for if it chances to be eaten by a dog the baby grows restless and becomes a squaller. The Baloch think that if a dog or cat gets hold of the cord the mother's milk will dry up, so they bury it in the house and cover it with rice and molasses, a precaut on which leads to a second pregnancy.5 In the Imperial household they used to sever the cord with a thread and put it in a small bag which was kept under the child's pillow 'with certain superstitious writings '.6

Wise, 50 ff. Burton, Sada, 147

⁵ Barton, Sordt, 147; Brav. 9; BG 18, part 2, 155; Rose, Li 225.

^{*} JR 47 xxxvn 237. * Eray, 10

^{*} Consus Report, 1911, p. 184 (f. Russell, m. 197, 306), Bir ix, part 2, 157, xix (91, xxii, 74); Crawley, 118.

Manucci, n. 346.

As soon as the placenta is expelled, they give the woman some asafoetida to prevent her from catching cold. A handkerchief is tied on her head, a roller bound round her abdomen, and she is laid on a bed or on a sheet spread on the ground, in a warm room, which in rich families is enclosed with curtains, while beside the bed are laid a lemon, leaves of the Nim tree (melia azadirachta), a Katār or dirk, a knife or other weapon to keep off evil. They then give her a packet of betel leaves with some myrrh (bol) to chew. In Gajarat, when the child is born, the midwife, in order to deceive the spirits, if it is a boy, says that it is a girl or blind of an eye, but if it is a girl the fact is state I because a girl does not provoke jealousy and the Evil Eye.2 In north India, if it is a boy, the midwife cries 'A son, may you be lucky !'; if a girl 'May she be a blessing !' In the case of a son the father discharges a gun from the heusetop, as it is said to announce the birth, but really to scare evil spirits, and with the same object he strikes an iron griddle-plate three times with a stick. The midwife washes the baby in water mixed with Chanā or gram flour, and the friends throw coins into the pot as her fee, while she also gets the clothes and bedding used by the patient.2 In the Panjab the medwife washes the mother's breasts with water, using, as the Hindus do, some blades of holy grass as a brush, and this washing is done a second time by the baby's sister or some other woman of the family. Next day the midwife fastens a charm made of green leaves on the house door and the child 15 suckled.3

In so ith India the drink given to the mother for forty days is water boiled in which a red hot horseshoe or other piece of iron has been slaked. In some places, as in Persia, she gets nothing to eat or drink for the first three days. Some give Achhwani or Achwani, a caudle, so called because it consists of dill (quain, ligusticum ajouan), sugar and flour. This is followed by vegetables and wheaten flour, sugar and butter boiled into a paste, and then a wheaten dumpling (thalt, thult). Many people give her Sathaura or Sonthaura, so called because it is made of dry ginger (south), boiled with soft sugar and butter.

¹ Lr. ix, part 2, 154.

[·] JR.at. xxxvn. 232.

^{*} NINQ in 158.

J. Atkinson, 49.

After this she is allowed old rice seasoned with black pepper. By the tenth or tweleth day she resumes her ordinary food. In the Purjab she is fed with pages of bread soaked in butter and sugar, which is said to promote the flow of malk and is used as long as she is sucking. Soon after birth the midwife gives the baby Gautti, 'a grap or draught, a clearest rands one made of allies, spaces, and forax, or honey water is given and next day an intersion of dill, beans, and a light sweeth eat. In Gapatat the Ghatti consists of anisced, myrobolans, draed tose leaves, serms, and droppings of neceorgraps.

Whenever the child is bathed or taker, out of the loase the kink used to cut the cord is taken with it as a protect vigare! when the child is brought back the kinfe is replaced leside the mother, and ices used on the Chilla or for heth day in sacrificing a slacp or a cock. In some families the nother does not oil or comb her han for ferly days after her delivery, but wears a handkerelact on ter head, and some people dating that time do not allow her to leave her room except to bathe on the this did or sextheday and on the Chilla or fortieth, or for the purpose of counting the stars as described later on. Diring this time with a stranger cuters the house he or she throws some Span for Ispand (paganom harmala) on the Lie to disperse any exit that nay have come with them. Some place an iron plate on which himphack is collected and a from beside the door until the forticta day. Great care is taken that no dog or cat enters and even the name of a cat is not mentioned. But Mal. annual sail 'Cals are not impure; they keep watch around us "."

After the child is washed and swaddled he is presented to the friends. The Azar or Bang, the call to prayer, is uttered into his right car at I the Kalana or Creed in his left. This is generally done by the preacher or Khatīb, or by a boy who gets a reward for ayarg 'Ahāhu akbar!' ' God is very great!'

^{*} PNC 1 80, (f.R.-l.), Ter s., 211; f res Rep v. Barria, Pell, 170, Archin Kr., alpre, i. 207, ... 3.4, 408; Russell, n. 413, 203, JE 41, Archin 242

^{*} R. 226: M. M. 1.8; J.K.H. XXXV. 25. . E. . X 1.7° 2.1°5.

Friedly and the man, Friedly xxx, ltaff.

⁴ H . . . 1 1.

Among not people a Mashaikh, or venerable man, or the Murshid, or family guide, dips his finger in honey or chews a date or a grape and puts it into the child's mouth before he is put to the breast, in order that the wisdom of the sage may be imported to him. The Fatilia is then said, and sugar and betel are distributed. When the friends hear of the birth they come to the house each of them carrying a blade or two of green grass, which the leader sticks in the father's hair. In return for congratulations he gives them a Got or present which is spent on an entertainment in one of their houses or in a neighbouring garden.

The custom of moulting the child's head prevails on the north-west frontier. The Brahui shape by pressure the head and features of the child, measure the mouth, and if it is bugger than the space of a finger joint they press it into shape with a ring, rub the hips to make them thin and press the nose. In the case of a girl they press back any Braunri or lock of har which projects in front, and at the same time the body and feet are anomical and brought into the proper shape. In the Bahawalpur State they mould the head in a deep cup-shaped cartiern pot in order to make the back of the skull round.

There are four kinds of Dai or nurses: the midwife, Dai, Daijanai, or Chamarin, whe of a man of the Chamar easte, workers in leather: Dai-dudh-pilai or Anna, a wet nurse; Dai-khalai, Chhochha, the dry nurse or nursery-maid; Dai-asil, Māmā, Aya, a ladies' maid. The Mughal name for a nurse or fist r-mother was Amaga or Anka, for a foster-father Koka or Kukaitash, a nurse's husband and her male relations Atka. The poorer orders usually take nurses from the lower orders. Musaimān children are generally nursed till they are two and a half years old, which according to the Law is the time during which the nurse is treated as a foster-mother;

¹ It is mentured by the Baddhast planing Real, Sign-ki. i. 19, ii. 300; Watters, On Turn Charge, i. 50, ii. 202

Paran, 186; Therium, 1456; Man, n. 3, 40. Consus Report, Barandan, 1911, 1826; Consus Report, Ar luman Islands, 1911, 199; JRAI avid 367, axid. 238; Frazer, Lectures on the History of the Lambert 3, 199.

[&]quot; Mana Marammad Dan, habit aty r Gazetter, Se.

^{*} Land-Lowson, v. 251; Smith, Arter, 10; Arm, i 323.

but if the child is nursed by another woman during that time she is not regarded as his proper foster-mother, and it is not unusual to see children three and four years old hanging about their mother's breasts. Ladies scarcely ever nurse their own children, as they consider nursing to be weakening and injurious to the figure.

The child is bathed morning and evening and fumigated with the smoke of Ispand (paganum harmala) and bignum aloes, and they tie round its neck patchouli leaves (pagasteman heyneanus) and asafoetida to prevent the sha low of strangers falling upon it. Whenever the child is bathed they take some red or yellow dye made of quicklime and turmeric and add to it a few bits of charcoal, all of which the nurse waves three times over the child and then throws it away, or she merely takes some water in a vessel, waves it over the child, and then pours it on her own feet, signifying 'May all the child's misfortumes fall on me!' So people say 'All the child's troubles have beset the midwife'.

The naming of children is often done on the day of birth or on that day week. Generally the former day is chosen because until the child is named the mother in some families does not receive even a drink of water, much less betel, perfunces or other luxuries. After the naming the Fâtilia is said over sweeth eats and these are sent accompanied by music to absent friends. This is the business of the midwife, who receives gifts in return. In Gujarât the mother, according to Hindu custom, is led to a window and made to count seven stars.

The children of Musalmans belong to the tribe of the fatuer, and consequently if the boy be a Sayyid's son the first word of his name will be Sayyid or Mir, as Sayyid 'Ali or Mir Alma'.

¹ Cro 2. I'm s Ind . 1. 44 . Lane, ME 1 18

^{*} On danger from the shallow, Frazer, 6b. Tales and Penls of the Soil, 255. In the Paljab we men ground and average the same of Hitl Purknish to get to left from the shallow purchasing of a demonstration Rose, a 533.

the Stall and Promise Patronity, i 222 ff

^{*} DW ix part 2, 3-2, Momer-Wallands, Brahmanism and Handwise, 4th ed., 344.

But these honomic titles are often dropped in after life, and so it becomes necessary to ask the tribe to which a man belongs. The or ginal rule of the Law runs 'Call your children after the Prophet': and the names God loves best are 'Abdu-l-lāh, 'servant of God', 'Abdu-l-rahmān, 'servant of the Compassionate', Harith or 'husbandman', Humām, 'diligent'; while the worst are Harb, 'war', and Murra, 'bitterness'. But these rules do not apply to modern Indo-Musalmāns.

If he be the son of a Sha kh, then at the beginning or end of his name is added one of the following designations: Khwāja, 'lord', Ghulām, 'servant', Muhammad, the Prophet, Dīn, 'religion', 'Alī, son-in-law of the Prophet, Bakhsh, 'given', 'Abd, 'servant'; as Khwāja Yūsuf, Ghulām Nabī Muhammad Husain, Shamsu-d-dīn, Hasan Bakhsh, Razā 'Alī, Shaikh Muhammad, 'Abdu-l-qā lir. These names, however, do not always indicate a Shaikh, since Sayyids often use the same names.

If he be the son of a Mughal, his name begins or ends with the titles Mirzā, Mirzā, Amīrzāda, 'son of an Amīr or lord', or Āgā, Āghā, 'chief', as for instance, Mīrzā Ahmad, Ismāīl Beg, Āgā or Āghā Ja'far. In the royal family of Persia the title Mīrzā is placed after the name instead of before it. The title Mīrzā seems to have been adopted because the mother was a Sayyid, the males of which group have the title Mīr even if the father was a Mughal. In the case of Pathāns the title Khān, 'lord, master', or Khān Sāhlb is invariably used at the end of the name, as Bahādur Khān, 'valiant lord'. We frequently however, find Shaikhs and Sayyids with the title Khān attached to their names, as Ghulām Ahmad Khān; but in such cases it is bestowed upon them by their masters as an honorary title.

The following are exceptions to these rules. Should the father be a Shaikh and the mother a Sayyid the word Sharif, 'eminent', is usually added to the beginning or end of the child's name, as Ja'far Sharif or Sharif Ja'far. It is customary with some people to add this appellation to all the names of the family, as Ja'far Sharif, son of 'Alī Sharif, son of Sharif Hamīd.

¹ Michkat, in 421. 'n Arabic names see ERE, ix. 137 ff.

^{*} J. Moner, Journ y inrough Persia in 1868-9, 234.

In most cases, however, when the mother is a Sayyidani and the father a Shaikh, they leave out the word Smain, call theriselves Shaikh Ahmad, or some equivalent name, and belong to the Shaikh group. In other places, again, they add the word Khwaja, 'not leman'. When the father is a Mighal and the mother a Sayyidani their offspring get the name of Khwajazada, 'son of a notleman', and the title Khwaja is often given to spiritual grades, like the Pir or Murshad. Others, again, of all the four groups add to the rinames the titles Satib, 'master', Miyan, 'sir', Jan, 'hie' as, for example, Dawl Salab, 'Ammadan. This, however, is not the established practice in any group, but parents are accustomed to call their chalification manhood these names become established and the real names are often forgotten.

The following names are added to the beginning or end of the full titles of girls. Among Sayyids women are en il Begam, 'lady', Bi, Bibi, 'mistress', Nissa, 'woman', Sian, 'queen'. To the names of Shackh girls they add only the titles Ma, 'mother', Bi or Bibi, except in the case of children of rank who get the title Begann. This is also the rule with Mughals and Pathans. Mughal women use the title Islamam, 'lady', added to the end of their names, but illegitmate daughters receive the title Bar, 'lady'. Rich people sometimes adopt the daughters of other people who are called Gayan, 's ngers', and the word Bai is added to their names, but when they make favourites of such girls they are called Begam. In the old days, slave girls with whom their masters collabited were first called Bibi, then Bai, Khanam or Begam. There are two kinds of Musalman dancing-girls, Natni and Kanciani, the latter being usually a Haidu, while Kasti or Harjai is the usual term for a prostitute. The former sometimes receive the titles Bai or Kunwar, the latter Bakhsh.

It is not customary among Musalmans to give their own names to their claddien. The modes of naming are as follows: First the child is ranged after some member of the family, as the grandfather on either sale, or after the tut-lary Saint of the family. In north India the name should never be that of an ancestor within two or three generations; indeed it is contrary

to rule to give the child the name of a relation or member of the family. We must also distinguish the "Alam, or individual name; Kunyat, that of relationship; Laqab, honorary; the 'A imit, or royal title: the 'Anwan, that of honour; Ansab, that implying denomination, and Takhallus, the nom de plume. S coully, at an auspicious time which is fixed from the table given below, eight or ten learned men meet and fix upon the test letter of any page of the Koran opened at random (fall) as that who has cald began the name. The name is often fixed by astrological considerations. Thus Akbar was named immediately after las birth Balmid-din 'full moon of religion', because he was born on the fall moon of the month Slaban. But las relations, with the object of protecting him from Black Magic, and to finistrate the calculations of hostile astrologers, selected as a wollicial birthday, the fifth of the north Rajat. Hes former name being thus imppropriate, he was recamed Jalabadelin the splendour of religion'.3 Thereby, a few takets on which different manies are inscribed are right up, latton a plate or put into a cup which is covered with a handker had, and the centents are shaken about and s aftered on the floor. Any little child present is desired to poly up one of them and the name inscribed on it is selected. I rathly, some people cloose a name from among trose which begin with the letter found at the beginning or end of the name of the planet under which the child was born. The (a) as ng are the rules: The planets, seven in number, Shanis, the San Quant, the Moon, Zahah Kaiwan, Saturn, Zohra, Ver is, "Utard, Mercury, Marakh, Mars, Mashtari, Jupiter, are supposed to preside over the twenty-four hours of day and 1

[&]quot; V/V 2. I. 116 Are no Syman Musulmins to call a ball after a relive is equival at the saying. "May you son the, and this child in to be your here" (Fill the, in 14f).

If This is also known as some form and it is grantised at the tomb of Horn of Siring to make give works fithe poet (Wils, 277).

CENETHLIACAL SCRENG										
Day of Saturday or Night of Wednesday	I way of Freday or Arght of Twenday	Day of Thursday or N. pht of M. nd vy	Day of Reduceday A Xight of Nurday	Proposition of Victorial Standay	Day of Section - No hit of for many	Day of Sunding or Night of The roduce				
Saturn C to 7 a m	Venus 6 to 7 a m	Jopts 6 to 7 a m	Mercury 6 to 7 a. u	Mars 6 to 7 a m	Moon 6 to 7 a m	Sun 6 to 7 x m				
Tighter 7 to 8 san	Merciny 7 t + 8 a m	Mars 7 to 8 a m	Meon 7 to 8 a m	7 to 5 a m	Salare 7 to 8 a.m.	Ven as 7 to 8 a m				
N to be n	Mon 8 to 9 a.m.	Sm Stolam	Sat inn 8 to Jami	810 5 8 30	Japater 8 to basin	Mireure 8 to Unin				
) to D n=1	Satura	Series Section in	Ste Dives	Mer-ry 9 to D ere	Mars Ot Oar	Moch				
Venus 10 to con	Ju ₁ iter 10 ol. om	Mercury 10 to 11 v n	M = 8 10 (11 = ra	Moon 10 to 11 s.m	[0 c]] m	Sat ro				
Mercary 11 to 12 mm	Mars 11 to 12 a m	Mc n 11 to 12 a m	S ir 11 to 12 s m	Sat arn 11 (-12) 1	Venus 11 tr 12 1 m	Jupiter 11 to 2 in				
Moon 12 to 1 p m	8un 13 to 1 p.s.s	Saturn 12 to 1 p m	Venus 12 to 1 p=n	British	Members 12 to 1 pm	M cris				
Sature 1 to 2 pm	Verus 1 to pm	Jupiter 1 to 2 pm	Mercury 3 # 2 p.m.	Mors T to 2 p is	Moon 1402 pm	8sn (n 2 j. n				
Japer /	Mercury 2 to 3 pm	Mors 2 to 3 pm	Meon 2 to 3 pm.	2 to 3 p i	Sat an 2 to 3 p m	2 to 3 pm				
16 4 pr	M. on 3 to 4 p m	Son 3 to 1 pm	Saturn 3 to 4 p m	3 to 4 p tr	Junter 3 to 4 pm	Mer ary 3 to 4 pm				
\$10.5 p.m	Samrn 4 to 5 pm.	V n sa 4 to 5 p m	Angitier 4 to 5 p.e.	to pe	Afare 4 to 5 p.m	Mora Lto 5 pt				
Tenna Tenna	11,061	Maritary State Me	Mare 5 to 6 p	Mo-n	5 to 6 p.m.	Sales i				

For example, if the child be born on Sunday between 6 and 7 a.m., on reference to the table we find that Shan's, the Sun, is dominant at that time. Consequently the name should begin with she; or the last letter of Shams being sithe name may begin with that letter.

This table, or genethliacal scheme, may be used in three ways; first, in the selection of names as just described; secondly, in ascertaining what day or hour is propitious or the reverse for doing any particular business. For example, daring the time that Saturn rules no good work must be undertak n, as Saturn being the celestral cunuch is unpropilious; Sun, the cook, indifferent; Venus, the prostitute, prepatious; M reury, the teacher, preprious; Moon, the messenger, indifferent; Mars, the executioner, impropir ons; Jupiter, the judge, propitious.1. Thirdly, having ascertained from the table taider the dopin ance of which planet the child was born, they est las nativity and herely product las future destany. For estatace, it a person is born on Senday at 12 30 or 12 45 a.m., who haccord ig to the Masalnan calendar would be Sunday heart as they excelled the day from 6 printo 6 a mi, or roughly speaking from sunset to surrise -the planet domirart at that time being Venus, her influence will be exerted on larr, and he will be fond of music and singing, of dress and [FRITTING S

The planets exercise many influences, favourable and unfavourable on the lame in race, of which a few examples may be given. The Dispositions of the Sun: One form under the domarance of the Sun, in do or famale, will be wealthy, sensible, passionate, easily implated, generous, he will acquire much property, his world will be much respected, he will prefer black

An art 1 per tall Ric Ditut that wit my would rest with his brish open nouts because Verus is better I them and before you. So I that had a golden image of Venus fastened to his saidle straps, so that has planet might be behind him, and give him victory. But I the was defeated and slain 'Ellic't Dowson, i. 1711. Before the have a Kanwiha of Skellin a p. 1527, in which Bibut defeated the Richest under Rich Situal, the astrologer told Bibut that as Mars was seen any element in the west, whoever may be in that direction will be infected. When the prediction proved him that direction will be infected. When the prediction proved him to leave the higglem lister to the Logic m. 1946, 59.

and red clothes, be amorous, addicted to drinking, a scoffer, little farmed for pious works, annually indisposed, his birth will be inauspicious to his parents, he will live long and outlive them both. The Dispositions of Venus: he will be fond of music and singing, and still more of dress and sweets, partial to sweet and dainty dishes, amorous, beautiful, accomplished, amiable, endeavouring to appear neat and well dressed, constantly trying to enrich himself at the expense of others, unwilling to disclose his own secrets, never without perfumes, harmonious in voice and a good singer, a pleasant speaker, of agreeable conversation, eloquent and charming to many, and he will support not only his parents but also his brothers and sisters. The Dispositions of Mercury: a man of wisdom and learning, a good scribe, versed in many sciences, a clever painter, blessed with a good memory, nay even a Hafiz, who knows the whole Koran by rote, a poet, wealthy, master of arts, his society and friendship profitable to many, never solitary, but surrounded by people obcdient to his will, an arithmetician, of uncommon penetration, useful to any one to whom he is well disposed, but if he dislikes a person he will avoid even the sight of him. The Dispositions of the Moon: he will be a gambler, good-looking, a drunkard, a great traveller, addicted to falsehood, a gabbler, famous in the assembles of the great, subject every half year to diseases due to debility and cold, dreading water, in danger of his life while travelling. a blessing to his parents and friends. The Dispositions of Saturn: of a swarthy, dark complexion, long lived, of thin habit of body, black eyes, a flatterer, of a bihous temperament, loud voiced, courageous and a brave soldier, good looking. of a hasty disposition, perverse, tyrannical, fond of chastising, unkind, liberal, capricious, detesting flattery, pure in mind, without malice, very forgetful. The Dispositions of Jupiter: his daily food will be ever abundant; he will be good looking, a Hafiz, a man of science, a judge, learned, a governor, a monarch, a Nawwab, distinguished in science and politics; he will have many enemies, but will always overcome them; none will be able to injure him; in handicraft, drawing and penmanship he

Aurangzeb and some ladies of the Mughal royal family knew the whole Koran by heart (Jadunath Sarkar, Life of Aurangzib, 1-8)

will be unrivalled; sensible, a counsellor, chantable, firm in mind, of a delicate constitution, high-spirited, and extremely persevering in all undertakings. The Dispositions of Mars: he will be tyrantical, of a ruidy complexion, a quick talker, kind, easily irritated, fond of white dress and perfumes, skilled in many arts and sciences, carnest in the search of knowledge, inclined to deprive another of his money and to heard it himself, most ambitious.

The name of the child is selected from the following list. If a boy is born on the day or night of Sunday he is named Il rāl.īm, Al ral.am, Sulam.an, Solomen, Dāūd, David, Mūsā, Moses, 'Ayûb, Job, Haslom, 'bread-breaker', Imiân, 'longlived '. If it be a girl she is called Halima, 'gentle', Habiba, 'friend', Zainab, 'fragrance', Khadija, 'aborter'. If on a Monday, a boy is named Muhammad, 'greatly praised', Al mail, 'most praised', Mahmud, 'praised', Qas m, 'divided', Q'air, 'powerful'. If it be a girl she is called Fatima, 'weaner', Ammā, 'security', Hamīda, 'praised', Rafī'a, 'exalted', Ruque, 'enchanting', Zarina, 'golden'. If on a Tuesday, a boy is named Isma'il, Ishmael, Ishaq, Isaac, Abu Bakr. 'father of the maiden', Ilias, Elias, Yasin, Patraoh, while a girl is called Hanifa, 'a sincere Muslim', 'Ayisha, 'life', wife of the Prophet, Sharifa, 'praised', Sakina, Hebrew Shekmah, 'that which dwells' If on a Wednesday, a boy is nanci 'Usman, 'scrpent', 'All, 'exalted', Harûn, Aaron, Hasan, 'beautiful', Husain, 'little beauty', 'Unar,' bought'. If a garl Ratifi, 'vernal', 'Azīza, 'excellent', Janāla, 'beautifil', Fazila, 'excellent', Najm, 'star', Khurshed, 'sun', Stara, 'star'. If on Thursday, a son is called Yusuf, Joseph. Hamil, 'praised', Mastafa, Murtaza, 'the closen', Sajjad, * bowing in adoration ', Baqir, * learned ', 'Askarî, ' soldier ', Rază, ' content ', Ja'far, ' a stream ', Muhammad Ghaus, ' an ardent Saint'. If a girl, Maryam, Mary, Asya, 'running water', Zulaikha', 'she that slipped', the wife of Potiphar, Khairan, 'happy', Wajida, 'finder', Wasila, 'beloved', Ghafur, 'forgiving ', Ma'rūf, 'celebrated '. If on a Friday, a son 'Isa, Joses, Anwar, 'respiendent', Nür, 'bright', Hudar, 'Lon', Akram, 'honour', Alam, Adam, Sultan, 'monarch', Halibullah, 'a friend of God', Hafizu-llah, 'protected by God',

ISLAM D

Karīmu-llāh, 'blessed of God' Rahmatu-llāli, 'mercy of God', 'Alîmu-llāh, 'learned in God', Qudratu-llāh, 'power of God', 'Abdu-llah, 'servant of Goll'. If a girl, Mah, 'beloved', Zohra, Venus, Mahbāba, 'beloved', Amba, 'pracess', Ratan, 'jewel', Bānū, 'lady', Khātūn, 'lady', Nissa, 'woman', Hawwa', 'Eve', 'Arifa, 'pions', Mama, 'mother'. If born on a Saturday, a boy is named 'Abdu-l-qā br, 'scrvant of the Almighty', 'Abdu-l-karim, 'servant of the All Gracious'. 'Abdu-l-razzāq, ' servant of the Bread Giver', 'Abdu-l-wald ab, 'servant of the All Bount:ful', 'Ab lu-l-shakar, 'servant of the Rewarder', 'Abdu-l-latif, 'servant of the All Graeious', Shamsu-d-din, 'Sun of the Fasth', N.zamu-d-din, 'ruler of the Faith ', Siraju-d-din, 'Sun of the Faith ', Malarram, 'the tabooed, honoured', Siddiq, 'he who speaks the truth'. If it is a girl, she is called Nazuk, "delicate", Ma'mula, 'customary', Latifa, 'the gentle', Bilqis, Quen of Stebal'

Opprobrious names, implying degradation, disgust, impurity, are often given by low-class Musalmans to their cliddren as a means of baffling the Evil Eye or the danger from exaggerated praise. Such are Nathū, 'nosc-bored', Dukhī, 'afflicted', Gharīb, 'poor', Bhikhī, 'beggar', Kākī, 'erow', Kubrā, 'hunehback'.

The interpretation of some of these names is uncertain. The lists in Sir B. Tomple, Proper Views of Pinjulis, have guarany from for wed.

CHAPTER III

RITES AFTER BIRTH

PATTI, the parting of the mether's hair on both sides of the head, performed on the turl day after the birth, a line being left in the middle, is probably a magical method of treeing the woman from any internal of struction. The women assemble, perform the rite, dress mother and child in red, the a handker-chief over the woman's head, hold a red canopy over their hears and apply langiblack and soot to the eyes of mother and child. They fill the mother's lap with cakes spiced with ging resouth and with betch. The guests apply turniene to the mother's face, deposit their parting gifts (militari, rul hisothia) and depart. Among the Shi'as of Lucknew on the fourth day the frieds are my ted to share in the family joy and there is a noisy feast?

From the both till the sixth day there is as much festivity as the family can afford. Chhathi, or the sixth day into, should be one on that day, but it takes place more generally on the seventh or in ith. When many deaths have occurred in the house, in order to change the luck, they perform it on the third. The selection of the sixth is due to the fact that the occurrence of purposal fever in the mether and tetan is in the child, the latter being due to infection during the sloughing of the may be ordered and the lack of sanitary precautions, is generally noticed on the sixth or seventh day, and these makides are naturally attributed to the cangerous spirit of the sixth. Chhathi or Satvai. The nadwife snears the house floor with yellow or whate day or cowdung, and the women frends men taking no part in the rite, send to the nother

The puring of the bar of a pregram woman is publishly inconced the large easy delivery, but in other cases it may be a forther claim, on the analysis of the plough passing through the forew. It may be are limit the Highlimes of Sin and Hayara (L.I.), on 471, n. 450; Marry Williams, Britain and and Had sin, 4th ed., 37

M.s. M. et Hassan An, 212

soap posts (sokākāt, rithā, acacia conciuna), used for cleansing the hair, gangeli or sesanum oil used in anoming the body before the Cinkså or perfamed powder is applied, with some lampblack, betel, and cautile. After the child has been but a like is a shirt (kurtā) made of any old article of dress worm by some ancient worthy is put on the child in place of the proviore worm up to that time, in order that he may reach old age. Should the midwife be an old woman she makes the short out of her own clothes. The first clothas of Akhar were made out of the garments of the holy man, Sayyed 'Alī Slārīzī. On that day it is the custom to wear borrowed (prada, parad) clothes, which are provided by the washerman.

Then the mother sits on a bel and she is bathel with a decoction of aromatic herbs and leaves, a gift is given to the midwife, the liver (kale, i) of a sheep is served with rice and pulse, a portion is sent to absent friends, and the night is spent in amusement. This rite is done for all children, not for the first alone. From the evening meal a plateful is laid as ite with the object that when the child grows up he may not covet every kind of food he sees. Should be prove to be greedy, people say that his dish (blainda) was not properly filed. In the centre of the dish a four-wacked lamp made of flour pasters sometimes lighted, friends drop a coin or two intact, and it is kept burning all night. This food is called 'the dish of the sixth' (chhatha ha bhamb) or 'the vigil' (rating), or by the vulgar 'Mother Sixth' (Chhathi Mi), because they suppose that Mother Sixth, the spirit which writes the fate of people, comes on that night and writes the child's destiny. Lowerclass people keep the Chhathī rite, but the higher classes substitute the 'Aqī ja for it.

In north India on the Chhathi day female from is assembly, the mother bathes in worm water, and presents (chloichak, a term also applied to the gifts which she receives after she visits her parents when the impurity period ends) are sent by her relations. When mother and child are dressed they come out of the delivery room (zachhā or zachā-khāna), she holding a Korān in her hands and keeping her eyes shut. When she comes out she opens her eyes and looks seven times at the sky. While she is out of the room a little boy is made to sit or her

Led for a moment, a magical device to secure another boy, and before he goes out he demands a present. Then food made of s. ven kin is of grain (saina a), often used in magic, is laid before the mosther, but before she eats, seven women whose hosbands are alive each take a mouthful from the dish. The wives of the family burber and gardener make wreaths of green leaves, wards are hung on the houses of relations who give them a present.1 In the Panjab daring the first six days after the delivery the mother is never left alone. This, it is said, is done to prevent her from overlaying the child, but more probably to protect her from evil spirits, and a lamp is kept burning for to some reason all the time. Behmätä or Bidhīmātā, 'Mother Late', is here the gaddess who records the chill's destiny at interest is a deadly sin to refuse fire to her when she asks for it as do story is told of a Faqir who did so and was furned in to the wavesman, which ever carries fire behind it in its tail.2 The Bracal, as soon as a child is born, pair t a mark in indigo on all t. four walls of the house, so that no spirit may enter, while sees strew leaves of the pipal or sacred fig tree about the herse to keep off witches, and thrust a knife into the ground re r the child's head. This must remain there for forty days. and if the nother happens during that time to grout of doors ste must carry it with her as a protective.3

As an ong the Semites, the impurity of the mother lasts for firty days. During that time she is not allowed to pray, the fit of Koran or enter a mosque. These tabbos originally lasted as long as any issue of blood continued. In the Panjab so sits while she corses her child, lest its nose may become after of his pressurg against her breasts. In south India on the form of his well as on the sixth, twelfth, and thirteenth days her firm is bring gains for the child, in particular annalets (taxaiz) of gold or silver with verses of the Koran engraved on them with are imagined over one shoulder crossing the back and chest at treaching below the hij on the other side. This gift-giving

[·] NINQ ... 189

^{*}JEAN STAND 140. This is also a Jun. 181. f. S. Stevenson, The Lart Charma, 183 f.

^{*} Prozest C. I.A. and the Penis of the Soul, 147 ff., Lev and I ff.; E. and the Penis of the Soul, 147 ff., Lev and I ff.;

⁵ Man, ... 1912

in north India is usually done on the sixth day. In the Panjab, among people who do not seelade their women, when the child is one month and ten days old, the mother bathes, is dressed in new clothes, puts on her head a couple of jars filled with boiled gram, goes to the well and offers the food to the water Sairt, Khwaja Khizr, after which she fills the jars with water and goes home. In Gujarat little boats made of grass are taken to the nearest water and set affoat in the name of the Saint.2 In south India the fortieth day is spent in amusements. Hijras or eunuchs are paid to sing and dance, and they go about the town shouting 'Where is a son born?'. If the child is a daughter they get little or nothing. If they are not paid they load the father with curses.3 In the evening male friends are feasted. The Fatha is said over food in the name of Muhammad Must ata the Chosen One-on whom be the Peace! and it is then served to the guests. Some people take the mother and laby into the open air and make her count a few stars, after which a couple of arrows used to be shot into the air.

According to the Traditions the birth sacrifice is combined with the first shaving, the hair being left on the child's head till the seventh, fourteenth, twenty-first, twenty-eighth, or thirty-fifth day after birth, when it is shaved and its weight in silver is given in alms, as the Prophet did when a son was born to him in his old age. In south India either on the sixth, forbeth, or other convenient day the 'Aqiqa' rite is done, two he-goats for a boy and one for a girl being sacrifice. The victim must be above a year old, perfect and without blemsh (salihu-l-aza), not blind of one or both eyes, or lame, and it must be so carefully skinned that no flesh remains on the hile, and the meat must be so cut up that no bone is broken. As it is difficult to separate the flesh from the smaller bones, they are boiled and dressed with the flesh, the guests are enjoined to

* LG, ix, part 2, 158.

Mashkat, m. 515; Muir, Life, 412.

¹ Rose, i. 565. This is a recognized Hindu practice.

³ The same custom prevails in north India, R se, ii. 333.

^{&#}x27;Apprint perly means the hair of the new-born infant, but the term is applied by Metonymy to the shaving sacribic. On tensure six ERE, vi. 538.

^{*} Compare the Helrew Passover rite, Excd. xn. 1-13

thew and swallow the smaller bones, and the meat is earefully removed from the larger boxes without in sering them. The final is well boiled, and served with various kiels of breat. With the offering the beredet on is said. ' O Almostic (and ! I offer in the stead of my son, life for life, blood for bland, head for head born for bore, har for har, and skin for skin. In the name of God I sa rate that he goat '. It is held merato-The is to histribute the react to free neis, but the person on whose account the offering is being trade his parents and his grandpartie, are fort thereto eatst. The began, bested or unbested ; NOTE REEL AND THAT HAT PROPERTY OF THE CARTE OF THE PARTY OF allowed to use them. In Gigarat the "Agaga is done in the seventh, fruite eath, or twenty-first day after birth, and the rite consists of two parts, the having of the child's head and the offering of the goals. The buther passes his razor over the co. d's head and draws a krefe across the goats' throats with the invocation as recorded above. The parings of the child's Larand nadvarela, for a flat half-faked cake at fare thrown into a river. The fant's are burned, the il shand skin divided into three parts, one given in charity, one to five is whole to crest is extendly the relatives, the parents in time to arents be and forbill bin to share muta-

In south In hastle Mardan or shaving follows the 'Aqliquon some day after. Though nost people combine these two ratis, the poor observe only the latter, and the very poor combine the saving with the commons on the sixth and form the cava. Those who can afford it have the shaving done with a silver mounts if razor and use a siver cup to had the water, both being the perquisite of the barber, who receives other afts to prove head is shaved, the rich rub it with suffering the part and the hair is the lup in cloth, buried or thrown into the pass, and the hair is the lup in cloth, buried or thrown into water. The rich whend spish a of the hair, mak an offering to Khwaja Kharman but the hair fluid away in a stream. Since have also known that in the name of a Said, and great care is taken that had a a pollows it. See a patione

Command the translation of the Sarah erstrate of the South. In Sind when the hair is shaved it is placed in a borns of the vertical of the Lagrangian translation of the Lagrangian translation of the Lagrangian at the Day of Resultection the confects of the skin will receive the form of a forse and will rank the soul of the chall over the Ladge of death. Al Sarah mato Paralise. The Beloch perform the first tonsine prior to cure as an at the shrine of the Sairt Sakha Saivar, the well-the hair in silver being given to the Majas roractor, tonits of the Shrine.

On the fortieth day or before, the cl. birs tocked in a swar single radic (gahacem), a piece of magacito rake the cl. birs as the swing goes higher. This is dead in the exercise and women friends rab the legs of the enable with sachahaced and decorate them with red thread. They jut a constant a cache orner of the enable with some grain cakes and but that on the ground, and while they single hill by they see in the fort the food. Then they sat up all might and amuse then serves with single gland dancing.

When the child is about four months old totten claps is ton ts, at let is said to be making sweetnest balls ('attachmenta a). These are provided, relations are now tod, to latter a is said over them in the name of the Prophet—on which be the Peace! and the party cat them

When the child is seven months old, friends are any test to Fat I also said over a hasty problem; (firm) in the name of Muhamamad Muttaza on whom be the Peace? They take with the foreing radittle pudding, rub it on the childs to and and make him taste it. This may be regarded as the wholey but according to the Traditions the child should be suckled to; two and a half years, a period often extended to three or form. In Gujarat this rite is known as Botan (bota, 'a bit of rice it') or Namakehasha "salt-tasting", for the father gives the child some rice and milk on a rupce and a bit of not to so, k. The Brahai wean a boy after a year and a half, a gulatter two. They put seven dates in a pot and bot the child take as in my

² Burt n, S : 11 , 259 - 10 s . 71 , In v. 27 f

[·] F. .z i, GB., Ire Dyr. t. 1, 277 P.

as it pleases, the number marking the number of days it will the place its mother for milk.

The teething is called Dant nikalna, or Dant ghangua, be also with the first tooth appears they make a mess of stird int (ghangua) of grain boiled with sugar. After saying the Fatilia over this it is distributed. In north India the fate of the child is supposed to be bound up with that of its maternal uncle who cile stes at the rite. A child who first shows a tooth in the tipper jaw is unlucky. To avoid trouble, nee, cosper chais a piece of cloth, and four iron nails are put on a tray which is carried outside the limits of the village. The tiph erives the nails into the ground in the form of a square, and to chang the chalf's tooth with the tray, heaves it within the square. The child is carried by his aunit, sister of his midernal uncle who sits yelled and is not a lowed to see what her their shoring, while after the rite be goes home in silence.

Arte is done when the cald begans to close its fists (mutthe handles to and to crawl (reignor). Parched rice (marmiral) is in he into to its which are given to friends, and the night is specified and dateing. Among the Brahm, when a child log is to todder they throw a lattle loaf among the assembled fixeds and the child is told to pick it up. When he does this a latter is given to each guest, and there is a feast. In the case of Akhar the Tarki custom was observed, that when a child begins to crawl, the father, grandfather, or whoever tipeserts ham takes of his turban and strikes the child with itso as to make him fall. Thes is said to be as good as the leth of grace cosponal, sepand, Lagorenia incrnois) to protect his from the level Eye.

When a gull is a year or two old her cars are bored. This is it is to be the goldsmith or barber, introduced Lap two coco-nut kernels (his pull are put, and his neck is smeared with sandal-word. By degrees other holes are bored along the whole edge

^{* 1} Fr sum of Harly rates at to thing see Thurston,

^{2 3 - 25 .} _ 2

^{4 41.7.2.}

of the car, and even in the centre part, till by the time the gard is two or three years old she has thirteen holes in the right and twelve in the left. Some people bore a hole in each lobe, in the part projecting over the order, one above it and a few others here and there, but in the Decean most people think it vulgar to bore holes uniformly all round the edge, as that is the custom of the lower castes.

CHAPTER IV

INITIATION, BIRTHDAYS

The rate of instruction. Bi'smillah, 'pronouncing the name of God', is observed when a boy or girl has reached the age of ferry ears four machs and four lays. In the case of girls the pirtug of the side locks (palgroud) and pahlugundhard is fone for the first time at this rite. Strangs of black salk are planted it to the long hair, the braids or plaits must be uneven in number, and women swear by them as tun do by their beards.2 During two or three days before the rate, the child is dressed from head to fact in yellow clothes. Cloke's or scented powder is rubbed on Lis body by women whose husbands are alive (sidelfac), and he is wated in a room with a canopy over his lead, and control clothes hung round to resemble a throne. Every remaining a above ring what he is being massage l, musicians play at I the child is not allowed to walk about. This part of the r.te is called in south India 'satting in state' (manja, manjha be that . The day before the ceremony the lady guests are and by sending round cardamens to their houses, and ' r fren is by letter in the following form: 'To such a one, to ob. or of friends greeting! At this poor man's house his ser for doughter, as the case may be) is this evening to be to get to repeat the name of God (Bi'smalldh-khudni). I begithat you by joining the party will grace the assembly with your presence and joyfuly partake of something. For by so I mg you will afford me peculiar pleasure. Thin the ther in I wemen meet apart. The child having been well bathed in the afternoon, and all the perfumed paste removed from its body, his yellow dress is exchanged for better garments, : for white, made of various kinds of brocade or other stuffs. God or selver anulets which some of the friends may have

^{*} t " a. 4N a "3, Lare, ME. : 55

Transfer, a late to the late by the Sikle as a technical bord for discoveral welt; Guri Amar Das to his disciples, Ruse, 1.681.

given, are hung on his neck, and he is perfumed. Garlands of flowers are hung round his neck and wrists and a wreath made of gold wire (sehara, sehra) over his forehead. Thus bedecked, he is scated in the presence of his family tutor or some Mashāikhi or venerable personage. Near them are placed trays with sweetmeats, two of the largest balls having gold or silver paper pasted over them, with other gifts including a small gold or silver plate and a pen and inkstand intended as gifts for the tutor. He, after reciting the Fatiha over the food in the name of the Prophet—on whom be the Peace! writes on a plate with his pen dipped in sandalwood the words 'In the name of God, the Merciful, the Compassionate! and orders the child to lick it off. He lays the two ornamented sweet balls in the child's hands to tempt him to perform his task. It is also the rule to write the first chapter of the Koran on red paper, but those who can afford it write this on a gold or silver plate, and giving it to the boy or girl require him or her to repeat first the words 'In the name of God, the Merciful, the Compassionate!' and afterwards from the ninety-sixth chapter the opening words: 'Recite thou in the name of the Lord who created, created man from clots of blood! Recite thou! For thy Lord is most beneficent, who has taught the use of the pen, hath taught that thou knowest not!' This being the first sentence of the Koran revealed to the Prophet -on whom be the Blessing! -it is considered of high value, and is taught to children. In north India the words of the blessing are engraved on a small silver tablet which the child, after repeating the words, hands to the old man after whom he has said them.1 Presents are then made to the tutor, and the child rises from his seat, salutes his tutor, and the friends present who give him presents. Then the sweets over which the Fātiha has been said are placed on the Dastarkhwan or dining cloth, and with other food are served to the guests. Next day the lady guests are sent home in litters after the host has given them presents. After this the boy is sent to school. In Gujarāt the boy is sent to visit the shrine of the family Saint, and when he returns the women surround him and each strives to be the first to take his troubles upon herself

test littley crack.1

The residence sending invitations to guests to attend family res is of great importance. In the Deccan and south India fruit guests receive invitations (dawai) to attend these ...! ther rates by the sending of cardamoms (ilāchī), while 1. Thate generally invited by letter. When ladies are invited, some with an who is in the habit of going about the bazars and lates of the town or city is employed as a messenger. She is described as the clothes, and, accompanied by musicians, she state with a plate in Ler hand containing sandalwood, packets of betellenf and areca nut, with sugar candy and cardamoms wratte i arred paper, a packet for each guest. She approaches the all with much respect, and making a salutation she delivers to massige in these terms: 'Such and such a lady (naming her) se . Is ber best complements and embraces to you, and informs you that thorrow there will be a little gaiety at her house. > . waster a liker lady friends by their presence to grace and with their fet the house of this poor person, and the y to make it a garden of roses. So you must certainly comments and by remaining a couple of hours honour her humble . . I by your company'. Should the lady accept the invitathe theart of the cardamoms rubs a little sandalwood 1. ' . . . her neck, breast, and back and puts her share of the some and car famous into her mouth, or these things as han fed to her with the packet of betel-leaves. If the 1. ly declines the invitation, sandalwood alone is applied, and a poset of tetal without any of the cardamoms and sugar could be handed to her. When the messenger has finished the r and of visits and announced the names of those who have

Among the Bannuchi some old women in the image several times round the head of a person troubled the strate, can be time saying. Here with I draw off the eye, be it is a manual sor spirits. Then each pepper-pod is put into the image of the several state. Compare the Hindu Arti, or the latter I berated several slaves, made them walk to ind her in them sent them away to carry his infirmities with them.

accepted the invitation of her employer, next day a litter (doli), accompanied by a maid-servant, is sent to fetch each guest. If the lady of the house be poor, she merely sends her own maid-servant to escort the guests to her house a little before daybreak.

When they arrive the hostess advances to the gate to welcome them, takes them by the band, and leading them into the house seats them on the carpet. On other less important occasions invitations are sent by a messenger, but she is not attended with music and does not carry sagar candy, cardamons, or betel-leaf.

When guests attend such rites they are expected to bring presents (nesta manja) with them preportionate in value to the nature of the rite and their own means. At the Chhathi and Chilla rites, already described, the gifts consist generally of a necklace (hansh), ankle-rings (karan, a cap (t pi) a shirt (vari), a bodice (chole), betel-leaves, areca nut, flowers, and sandalwood. At the Br'smilläh rate for children they bring a small gold or silver plate weighing eight annas, or half a rupee (a rupee 1 told, 179 grains), hung on a red thread together with sufficient velvet to make a bodice, betch, flowers, sandalwood, and sweetmeats. For a wedding the gift consists of a shawl, a piece of mushin, a sheet, a turban, a bodice, betcl, some choice delicacy, cakes (malida), sweetheats or merely betel with plantains, and coco-nuts. The guests bring these things in person, or in the case of great people they are brought by the men guests with great pomp and state. Poor people give at least a velvet bodice, sweetmeats, betel, flowers, and sandalwood, according to their means. If they have brought no gift in kind they are expected to put a rupee or two or less into the hand of the child or of the nustress of the house.

The anniversary of the birthday is celebrated with great rejoicing, relatives being entertained, and the Fatha said over the food in the name of the Prophet and Father Nüh or Noah—on whom be the Peace! so that the child may attain the age of the patriarch. Then some old woman thesa knot in a red or yellow thread, known as the Sälgirāh or 'year knot', or by converts from Hinduism Janamgānth or 'birth knot'. The mother keeps the string and produces it at each of the boy's

birdalitys. A girl's years are counted by a silver loop or ring birds, it is did a yearly to her Gardanī or silver neckring. The owns, in is marked by feasting and rejoicings. The practice is be exed to have been borrowed from the Hindus, and Akbar is said to have adopted it from the Hindu ladies of his Zanāna. On the furthday Akbar was weighed against gold and other salitables, the proceeds of which were given to the poor, while in the time of Airangzeb a yellow cord was used for princes at processes. The Author, Ja'far Sharīf, remarks that on such accasions in southern India drinking is not uncommon; 'though in public women, as well as men, drink only water, slatbet, or milk, it is not uncommon for them in private to take strong drank, although it is prohibited in the Korān, excusing themselves by saying that there is no harm in the use of the price of a fruit, meaning the grape '.2

[·] in, 1 2-7, E.mot-Dewson, v. 307; Manucci, n. 346.

to the distinction see Lane, ME 1 .18

CHAPTER V

CIRCUMCISION

CIRCUMCISION (khatna, sunnat, in Sind sathra, toharu) should be performed between the ages of seven and twelve or four-teen, but it is lawful to do it seven days after birth. Akbar prohibited the rite before the age of twelve, and it was then to be optional with the boy.

On the appointed day friends are invited and entertained. For a few days before the rite the boy is rubbed with Haldi or turmeric and made to sit in state (known in south India as manja baithna). He is dressed in red or yellow clothes, decorated with flowers, and Missi or dentifrice is rul bed on his teeth, this being the only occasion on which males use it. He is then carried in procession round the town. Others postpone the dinner and the procession till after the operation. The boy is seated on a large new carthen pot inverted, or on a chair with a red handkerchief spread over it. A couple of hours before he has been dosed with the electuary known as Ma'jūn, made from hemp and used as an anodyne. Some friends hold the boy firmly and the barber performs the operation with a sharp razor. When it is over the boy is told to call out three times 'Dîn', 'The Faith'. To divert his attention he is made to slap the operator for causing him so much pain. One of the relatives chews betel and squirts the red spittle on the wound to make him believe that there has been no flow of blood. While the operation is in progress the Brāhūī mother puts a handmill on her head, a kinswoman a Koran, and they stand facing west and praying till all is over; in the Mari

* Ain, i. 207.

The meaning of the rite is still obscure. For various explanations see Frazer, GB., The Magic Art, i. 96; Folilore OT. ii. 330; ERE. iii. 650; ix \$26; Hastings, Dict. Bible, v. 622; Crawley, 138, 309. On mo.k circumcision, Thurston, Castes, ii. 120; Man, xv. 65. On the Musalman ritual, ERE. iii. 677 ff.; Burton, AN. iv. 163; Bif ix, part 2, 160 f.

tr be the mother stands in the centre of a group of singing women having in her lands an upper millstone ever which are sprinkled red earth and rice, and on these an iron ring, a green brad, and a piece of red cloth, all fied together with a red string apparently symbolical of virility. In Sind, while the mather holds a stone on her head, a male relation pours water upon it, and sometimes instead of the mother, the father stands with his feet in water and holds a Koran on his head.2 (are is taken of the severed foreskin, lest a witch may work cvil magic by means of it. Pathans on the north-west frontier bury it in a lamp part of the house where the water jars are kept, pessably in the hope that it may grow and increase the virility of the boy. In other parts of the Panjab it is buried, thrown on the house roof, or attached to it by a straw; in Delhi it is tad with a peacock's feather to the boy's left foot, so that no eval studow may fall apon him and injure him. Some Brancis bury it under a green tree so that the lad may be frutful in generation, or they bury it in damp earth, thinking to cool the burning pa n of the wound.3

After the operation the barber applies a dressing, and the would heals in the course of a week or so. While the rite is bring done, some rice and other gifts are laid close by which are given to the barber but if the boy was scated on a chair this is not given away. In Sind the father places the fee under the lais right foot and the friends wave money, which the barber receives, over the boy's head, or he puts his brass saucer in the rom and people drap money into it.

Some people never have a boy circumcised alone, but always with another to make the number equal, because the operation involves taboo. Hence when they have one or three boys to in lerge the rate, they get some poor woman's son to be careamed sed with them. If they fall to find such a boy they substitute for him a Badhna, or water pot with a spout, in the menth of which a packet of betel is placed and cut by the barber. They think it favourable if the boy during the operation makes water, as this clears the arethra. They guard the boy against

1×1.430

^{7. / 1/} xxx.1 _ T. Pr. 1.3 . R se, . TTx IT .

contact with dogs or cats and from other defilements, such as that of a woman in her courses. Ants are kept away by spreading ashes round the bed, or by placing the legs of it in stone pots filled with water. They tie a peacock's father, a copper ring (chhalla) with a blue thread to the wrist, neck, or ankle of the lad, and they burn Ispand or herb of grace as a protective.

Female circumcision, or clitorodectomy, prevails among some tribes in the Panjāb and on the north-west frontier and probably extends more widely, but from the nature of the case, it is difficult to procure evidence. Some Musalmān Jāts remove the tip of the clitotis, not with the idea of promoting chastity, but as a religious act. The Brāhūī cacumcise a woman to remove the curse of barrenness, and the custom prevails in the Bahāwalpur State and among the Marī of Balūchistān. The authenticity of a tradition allowing it has been disputed. The custom seems to have spread castwards from Egypt and the Sudan.

¹ PNQ, i. 86. On this rite see Lane, ME i. 73; Birton, 4 V. iv. 228, Pilyrimage, ii. 20; Man, xiii 137 ff; xv. 66; in Afr. a, JRAI, xxxii, 309; xxxiii. 351; xxxiv. 169, 265; ERE, ii. 223; iii. 667 ff.

Bray, 2f; Census Report, Ballo histan, 1911, 1 61, 1 7. The Kehal tribe in the Panjab carcumcase a young wafe if she dws at the necessive within six months after mairiage, Rose, ii 487

^{*} JRAL xha, 639 ff.

CHAPTER VI

GROWTH AND EDUCATION

In Balüchistän a boy is given trousers at the age of three, i girl between two and four. On the falling of the first tooth the chalo's mouth is washed with salt and bitter oil, that the new tooth may be white and shapely. He is made to jump out of doors, shouting 'O crow! Thy teeth are black! Look, mine are longht! O crow! Thy teeth are crooked, in ne anght!'

After a boy or gul has finished the reading of the Koran from end to end, a propitious day is fixed, according to the system used in selecting names, for the purpose of making g fts to the tutor and exhibiting the child's skill in reading. The frait de are invited, and the boy now able to read the Koran (qur'an-kha an), dressed in his best, is seated in the men's hull with the Koran in his hands. A robe of honour (khil'at) and other gifts are set out for the tutor, and the boy is nade to read the first, part of the second, the thirty-sixth, and the L'ty-tifth chapters. The tutor then recites the Fatilia over the fort in the name of the Prophet the Blessing!-and makes the bey breathe on it. After the blessing he says 'I forgive ad the trouble I have undergone in teaching the sacred Koran. and I freely best in on thee the knowledge which I have taught the ! Then the food which has become sicred by inverget is whole contents of the Koran blown upon it is distributed, and the gifts are given to the tutor.2

Bes, les tous ceremony, at every feast, marriage, or dinner the tutor receives his dues. He is honoured, says Jaffar Sharif, as a father, because a man is said to have four fathers: his

terms, 311 Handow, when a child's teeth fall out, throw them on terms of which is infested by rate and mice, in the hope that the reserve will be as white and shapely as those possessed by these

Asker, read some verses of the Korin, and at the end of each verse to a line boy Smith, Allar, 18). For Christian examples of the Line 2 and a proximas a means of communicating attatus, we bill v. 5%.

natural father, his tutor, his father-in-law, and his Murshid or spirite al giade. Besides this, the Prophet has assured us that if any person in his daily prayers says the Du'ā-i-ma'sūr, et prayer for the remission of suns, for his parents and his tutor, the Almighty will hear and answer. For children who go to school the master usually writes the 'Idī or 'feast verse', or a blessing on the child, on paper sprinkled with gold dust (sar-fishān), and desires him to read it to his parents, who send an 'Idī, or feast gift, in return. Such presents are made at four festivals, the Ākhirī-chār-shamba, the Shab-i-barāt, the Ramazān, and the Baqar 'Id. In Musalmān schools in north India the pupils on the eve of the Friday holiday bring lampmoney (charāghā, chirāghā) for the teacher, a term also used for money spent in lighting a lamp on a Saint's tomb, or the percentage taken by the owner of a gambling-house.

There are thirty sections (juz, sipāra) in the Korān, and at the beginning and end of each of these it is usual to give a present to the tutor, this gift being known as Hadiya. Of these there are four principal occasions: at the end of a quarter, half, three quarters, or the whole Korān, of which the last is most important. Besides this, when a boy begins a new book it is usual to give a present, sweetmeats, betch, and money. The tutor recites the Fātiha over these, rubs sandalwood on the boy's neck and sometimes on his own, or taking them in his hand smells them, repeats the Durūd or blessing, hears the lessons and then gives a half-holiday. If the number of boys be great, and so it would be necessary to give a half-heliday for each, he puts off the Fātiha till a Thursday, the usual half-holiday, and deals with the gifts of two or more boys at the same tin c.

In short, every opportunity is taken to compliment the tutor, for a blessing from his auspicious lips is as good as the reading of a hundred books, and if his curse rests on any one the reading of a hundred books will be of little profit; nay, he is equal to, if not greater than one's father or mother, inasmuch as he teaches the Law and the writings of God and H.s. Messenger, and explains the doctrines of the Faith. While his natural parents nourish the body of their son with ten poral food, he provides that which is spiritual.

CHAPTER VII

THE COMEN'S OF AGE OF A GIRL AND A BOY

We've a little estructes for the first time she is said to be n to that 2' hand), to have her head driv for the Le va spalae ver model home, owing to the problemen as that harg busing this period, or to max with those who its grown up' (notion men malad). The illness at the hunar perceis is expressed by 'the approach of the renses' (harand the arrival of the season for bathrig' (neduni and), tend be coming duty that mail a bond), "becoming and ! I prayers' chemmati and or to become undean (ulpak " . At rea Misshian girls the time of pulsetty is from ten " . ' earl on, a recally about twelve and the function continues I I the fortacth or in some cases the forty-hith year. Among we are in so to Gujarat a ceremony known as 'donning the and the tree area is performed secretly when a gul reaches meanhood Beliebs otherspresstlendar, hees breastsung rort econolis les and salt to prevent there from swelling or I grain when henstral or occurs for the first tame to a rice takes there shall stones, arranges them on the at it in the term of a trangle, and hids the girl leap over to the encolor that the menses is ay not list more than to this the furthest has the my five or six days. At . . r. s .. t - ristriction if the D coar seven or the narried v a chief to cook and neighbourhood neet in the atternoon ... tell i of terminal salittle performed proder (chosen on the gar sho ly, puts a couple of garlands of flowers round her neck and grounds her with fine rant oil ephodel ka tely. After this she s onto d in a private room and the women go horse after specifical if the time in a second, yet regards kipt s tup in the room significations I to good, to do ans

Mr. M. r. H. Sar, A., 187, N. P. S. M. r. 1. 7.

Dr 141 3 1 2 1 2 1 2

sort of work, or to bathe. During this time her diet consists of rice boiled with pulse (khichari), fish, flesh, sait, and acid foods being prohibited. On the seventh day she is bathed. The married women, as before, assemble in the morning, hold a red cloth over her head as a canopy, take a small water vessel with a spout (badhni), either plain or decorated with paint, fasten a packet of betel-leaves with a red thread to the neck of the pot, drop into it four or five fruits of the two kinds of myrobalan, and each woman pours water from it twice over the girl's head. Before the women do this their laps are filled with cakes and betel, and sandalwood is rubbed on their neeks. On that evening a feast is given, and the girl is adorned with glass bangles and dressed in her best. They keep vigil during the night to guard against evil spirits. If the girl be already married and consummation has not yet taken place, which is more than probable as Musalmans object to infant marriage, her husband, leaving the party to enjoy themselves, takes his bride home and consummates the marriage. On this occasion he is usually given a present of clothes, and the pair are wreathed with flowers. But it is only the lower classes who make this public, and more respectable people do not announce the event.

When a boy on arriving at his twelfth, thirteenth, fourteenth, or fifteenth year, or as some say, at the age of eighteen, experiences a pollutio nocturna,1 he must conform to the duties of his religion as regards prayer, fasting, almsgiving, and pilgrimage. This is also the rule for guls. Previous to this period, that is, during childhood, all their good and evil deeds are laid to the charge of their parents, but after this they are responsible for their own actions. When the youth is overtaken with pollutio in somno he must perform the Ghusl or major ablution by bathing on the following morning, for until he has purified himself in this way it is unlawful for him to eat, pray, touch the Koran, or go to the mosque. These rules also extend to other ablutions, of which there are four: after pollutio nocturna (ihtilam), which was abrogated by Akbar; after coitus (fima'); 3 after menses (haiz); after puerperium (nifas). The period to which the first and second bathing may be

deferred is nine or ten next morning; the last should be deforced till the discharge has ceased, but some ignorant women have fixed it for the fortieth day after childbed. The bathing is done thus: After slightly wetting the body and reciting some short prayers appointed for this purpose, the boy gargles his throat three times, then he bathes, thoroughly wetting his whole body and uttering the following sentences in Arabic: 'I desire by the ablution to purify my body for prayer and to remove all inward filth and corruption'. Some ignorant or vulgar people first throw three pots of water on the head, then three on the right shoulder, then three on the left, and having taken a little water in the hand, either after or without reciting the Durūd or blessing, they sprinkle it on the clothes which are thus purified. In the complete ablution the water must be pure and not less than a certain quantity, and it must touch every part of the skin beginning with the right side of the person and ending with the left. Hence among Arabs a plunge bath is generally preferred.

¹ Ib.d. iv. 153. Properly speaking, it should be done in running water and hence Musulmans use a vessel with a spout (badhnā) for the purpose

CHAPTER VIII

MARRIAGE.

Makatada, is drone fen every Masah a such as has no conder and by the Prophet but it is often endored by poverty or other causes. The proportions of the introduct land are et among Mus dualis a ffer from those of the H: ias Among Musalmans' the proportion of the unmarried is larger and test of the married at I willow I smaller. Of every 100 males 53 are unmarried, 43 m and and 4 widowed, we coffice serve number of females 38 are unmarried, 47 c arred, and 15 Willow 1. The difference is most notable in wish to North of both sexes. Unter the age of 5 the proportion of Milan. mad an guls who are married is not much a one than a quarter of the orresponding again for Harbis, and between 5 and 10 it is only a half. It is not till the age period 15 29 that an equal to between the proportions is read of, we are above that age tre relative number of females who are that elected among t William matans than amongst House the Mile in plans have fewer willows at all ages latte difference is most marked in the prince of life. This is over greatly fact that were n who lose their first husbands who the equilibria bearing children have less difficulty than the all the sales in a arrying a second time. A prejudice agonst whow in arrive exists, however, amongst many classes of Miler ... especially those who are desected from bed convit's?

The probabiled degrees include: consant, may not a graph bother sister, neces aunt. &c.; athesty mothers: 's, step-langleters, grand-daughters, &c.; fostering; who the wife's sister during the lifetime of the wie, addess sha is have it; if the wife of a nother until the peroi of probabilities ('ell's) has expect, three months after day to form or the ten day, after wildowhood; with polythesis, who do not metric it as or the stars.

 It is considered desirable that a man should take as his first wife a virgin bode of the same social standing as lan self, and preferably of the same division or trabe. As regards subsequent wives there is no restriction whatever. There are no exoganious groups; the narriage of persons more nearly related is forbidden, but that of first cousins, whether the children of brothers or sisters, is considered very suitable; fading them, an alliance is preferred with some family with which there have already been marriage relations; it is some times said that the of ject of cousin marriage is to keep the family as free as possible from foreign blood, and to retain in the family the property inherited by the young couple '.1

Marriage is usually by dower or settlement (mahr, sudgu, 1401), the latter 'not the exchange or consideration given by the man to the woman for entering into the centract, but in posed by law on the faist indias a token of respect for its subject the woman '. Matriage by purchase is not common, but Klojas in Guja at practise the custom, the father of the br. bar our paying by rupees to the father of the bride, the at out being given over to the Jan a atkining or assembly lodge of the caste, and it is the rule among the Arabs.3 In some cases, as among the Brahai, the waves of two brothers be, gipregrant promise to we I son to daughter, if such be born. Tempor in arriages (nuta', sigha, nikah-i-muwaqqat), contracted for a limited period, are recognized by Shi'as, a practice which has done much to demeralize the community. They were ferb, lien, but subsequently in part sanctioned by the Prophets. The terms array by capture has sometimes been

² Ta. P. V. ERF + 713, V., 80 5 f.

^{* 50} or par 2, 45: Par n. Fabre ne. 5, is 111

[·] Francis () - - Key et, Ball histan, 1911, 1 103

A 2 - 40 ? In him win, iv 37; Hartland, Primitive Paternity,
in . Add in 815 Hard Shih Bahmani (a.D. 1307 1422, raised
a time for a time and the Sunni divines denying its legality, the
St. as maintain in the it was allowed in the time of the Proplet and
if his test him is, and that, though it was also gated by the second

rather loosely applied to those cases where a real or pretent is opposition is made by the friends of the broke when the broke groom comes to fetch ber home. Instances of this practice are found among Pathäns, Khattaks, and Waziris; among to last named tribe swords are branchshed and injury occasionally results, and in the Delhi royal family it was the rule to make a mack resistance when the bridegroom can e to take his bride home. The custom seems to be occasionally based upon the belief that a mock fight is a means of repelling evil spirats?

When a man wishes to marry, he sends for three or four women who act as go-b tweens, whom he deputes to search for a bride, beautiful, eligible elever, accomplished, rich i a dille promises a reward in case they are successful. Special regard is paid to birth, position, and individual eligibility. Widows are to be avoided, and four points are to be sught; her stature should be less than that of her Lusband, she should be younger; pessess less property, be inferior in rank and station. The best complexion is dark with black hair, in beating modesty and virtue; a red palled skin is to be avoided as it indicates a choleric, sensual temperament. Thase matchemakers go about willing tritles and gossiping in families, by which means they come to know the guls and are able to report about them. If the girl belongs to the family of a fracted or acquaintance go betweens are not required, the larget attems being conducted by the senier ladies of both hous s.

According to the Law a boy should be married at puberty, a girl at the age of twelve. In Sud it is fixed at litteen for males and twelve for girls; in Gijarat between sixteen and twenty-two for men, ten to fifte a for girls; in north In ha eighteen for youths, thuteen or fourteen for pels! Akkar forbade boys under sixteen and girls under fourteen to norry.

When the family connexions, peligree relation and custon's

Malifa, it was still in The king a little his register to Shias, in hor end that the horizon to the horizon has been discounted as a little state. Sold for the state of the s

¹ Rose, 531, 11 25, T. 1. Ks, 1 200 1.1 0 . 43.1

^{*} E. W. stern at k L et al. II man Mill 1 . Ox3 ft ; (* why, 2 off

¹ But n. S. 7. 1 " f

^{*} M. A. . . 85, La., (A a 281, Lat., Sa., 25, La., A, 181, Lat., Sa., 25, Lat., A, 181, Lat., Sa., 25, Lat., Sa

are found to correspond, and the parties consent to the union, astrologers are consulted to predict their destiny, good or bad. For this purpose a few persons in company with astrologers and Mullas, or men of understanding, meet and have the horoscopes of the pair cast. For instance, if a person's name begins with any of the following seven letters of the Arabic alphabet, the elements of his temperament will be as follows: Earth, bê, were, yê, swêd, tê, zwêd, nûn; Water, zêl, hê, lâm, 'ain, rê, khê, ghain; Air, jîm, zê, qêf, sê, zêê; Fire, ahf, hê, toê, sin, dêl. Other astrologers refer to the following table to ascertain by the initial of the person's name his constitutional peculiar ties.

The Free	Lh mont.	Pin	Lam	An	Wat r	Put	Fard.	11/1	11:nt 1	Litt	Earth	Aur	Mater
The Leanty ex the Letters of the Arestee Archivet.		Alif, Law,	Be, Wall	Qat, Kat	He, Ita	Min	(chain	Re Te, loc	Zal, Zor, Nutt. Za, Zwiel		K. La , 21913.	Stan	Do
	renders.	Metri	Pt Steer	Mane	Forms	Mare	Female	Mane	Formle	Mank	1, 11, 1,1	Mate	Fearele
The	Plants	Marrikh	Kohra	Moreon	(Arten) Miron	Sun	No reserve	Ven 18	Mirrikli	Mushtan	Sat m	Zahal Zaban	Mushler Jal tot
2.10	Polyaga.	Meshamu	V fished	Mithamann	Karkata	Shahamu	hany 1	Tala	Vriselii-	Phantasa	Mikarama	Kumbhamu	Min and
Signes of the Lord, is	Hindostani	Mosh	SMIN	Mitain, Hamed	htkra	Single, Shor	Kanya	Parian	Breldm	Kallen,	Mendi	- Kumblei Dol	Machla
	Arabic.	Hamal Kata	Saur	Twms	Saratin	Assid	Sumbala	Morn	'Aqrab Scorpion	Ques	Jana Jana He Good	Date Marer port	

In order to ascertain the fate of the couple, the following plan is adopted: In the first place, it must be ascertained by reference to this table to which of the elements, Fire, Air, Earth, Water, the initials of the parties correspond, and if these elements agree it is concluded they will harmonize. Thus, if a man's name be Ja'far, las initial being J, and his temperament Earth, and the girl's nan. be Bann Babi, her initial being B and her temperament also Earth, these agreeing, it is held that they will live happily together. In detail, if the temperament of both be Earth, they will for the most part agree, but not always. If it be Water, they will agree for a time, but their love will soon decrease. If it be Air, they will be inclined to quarrel, but will be ready to make up their differences. If Fire, though quarrels will occur between them, they will not last long. If the temperament of a husband be Earth, and that of his wife Water they will agree and live anneably, the women being obed ent to her brl. If the husband's be Water, and that of his wife Earth, they will agree, but the wife will rule the house. If the man's be Earth, and that of the girl Air, they will often quarrel, but they will settle their differences, and the wife will rule her husband. If the man's be Earth, and the girl's Fire, there will be little love between them, and the wife will rule her husband. If the man's be Fire, and the girl's Air, they will not be very affectionate, but if they are they will be very happy, and the man will be subject to his wife. If the man's be Air, and the girl's Water, the result will be the same, but the husband will rule his wife. If the man's be Water, and the girl's Fire, it will be difficult for them to agree, and the lashand will rale las wife. If the man's be Air, and the girl's Fire, the result will be the same, but the wife will rule her hast and. If the man's be Fire, and the garl's Air, they will love each other, and the husband will rule, but he will treat her Landly.

Omens by consultation of a verse taken by random from the Koran or the works of the port Häfiz, known as Fal, and Istokhāra, or attempts to ascertain the will of the Deity by praying for a dream, are also used. The father of the youth, when a proposal is made by the friends of a girl will write 'To be' at 1 'Not to be' on several slips of paper, which he

puts under his prayer-carpet, and after prayers he takes out one of them by random and then a second. If both are favourable the offer will be accepted.

In the Deccan and south India when the astrologer reports that the prospects are good, some women of the youth's family visit the girl's house and say that they are come to cat sweet stew (mitha pulao) and sugared rice (shakar-bhat). If the other side are well disposed they give a pleasant answer, if not the matter comes to an end. The women never settle the business at the first interview, but after a few visits, if all goes well, a date is fixed for the 'distribution of betch standing' (kharē pān), the 'sugar bringing' (shakarānā) or the 'asking' (mangni). These three customs are not always done. The first being less expensive is preferred by the poor, the second by the middle classes, while the last is the most expensive because valuable presents must be given. It is the custom not to offer any food or drink, betel, tobacco, or even water to connexions on the other side until they have eaten something sweet, which they do on the 'sugar-bringing' day, or afterwards at a special entertainment, the sweets being supposed to bring affection and good luck.

Many observances are included in the betrothal. In the Decean there is, first, the rite of 'distributing betel standing'. Some friends of the youth go to the bride's house and distribute packets of betel-leaves, each receiving one in return. No presents are given, and the women call this rite the 'taking up of the betel' (pān uthānā). Betel is supposed to possess mystic powers, swearing on it is equivalent to an oath on the Korān, and Rājputs were in the habit of eating betel as a solemn pledge of loyalty before a battle. This, however, is not a part of the Law, but an innovation introduced by Ind.an Musalmāns. The violation of such an agreement often leads to a quarrel, but if anything is found objectionable in the

⁴ J. Tod, Annals of Rajusthān, ed. 1920, i. 346, 381, 481, 552, 570, 69, 1040; Russell, ii. 197 f.

^{&#}x27;Mrs. Meer Hassan Ali, 187 f., and see above, p. 29; the practice is common in the East (EB. vii. 812; cf. Halliday, Greek D. transfor, 217 f.). Firoz Shah never transacted any business without referring to the Koran for an augury (Elliot-Dowson, in. 320), on Aurangzeb taking omens from the writings of Hafiz, see Manucci, ii. 148.

pedigree or character of one of the couple, the Qazi or law-officer may pronounce the betrothal void.

In the 'sugar bringing' rite the youth sends to the girl certain articles of dress, bangles, perfumes, and flowers. The first relation of the girl who meets the party receives the 'contract betcl' (qual bird), and then her friends make the following announcement: 'A son of B is betrothed to C daughter of D. Declare before the friends whether you do or do not agree to the marriage '. He replies ' I assent ', and the question and answer are repeated three times. Then they recite the 'prayer of good will' (night khair ka Fatiha); that is the first chapter of the Koran followed by the one hundred and tenth: 'When the help of God and the victory arrive and thou seest menentering the religion of God in troops, then utter the praise of thy Lord, for He loveth to turn in mercy '. These rates are performed by the Qazi or law-officer, the Khatib or preacher, the Naib-i-Qazi, or assistant lawofficer, by a Mashakh, or reverend man, or by a Mulla or Mantavi, loctors of the Law. In some cases the engagement by giving betel is dispensed with, and only the Fatiha is said, he who recites it naming the couple and saying 'Hereby I betroth you'. The betel and sugar are then divided and the gifts sent by the bridegroom are given to the bride, who sits modestly, her head bent to the ground, her eyes closed and her face covered. Then the lady friends of the bridegroom anoint her head with perfumed oil, the up her hair with a red string sent by the bridegroom, and adorn her with the jewels. An old woman of the family puts one hand behind her neck and the other under her chin and holds up her face to view. Each hely takes a look at her, and gives her a ring or some money, at the same time drawing her own hands over her head and cracking her fingers on her own temples so as to take away any ill luck on her own head (balain lend, tasaddug). This rite is kr wn as the 'sagar-eating' (shakarkheri), the 'betrothal' (misbat), the 'asking' (mangni), the 'sherbet-drinking' (sharbarahart), and the 'green creeper' (hart bel).

In some places, however, the 'asking' forms a special rite, when presents (charhauca, charhaud) are given to the bride. The youth goes to her house with music and carries on trays

various gifts. This procession starts in the afternacion of halts every now and then would the darking-gifts sing. If I claves at a distance the gifts are sent in his absence with the same ceremony. When the party arrives at the house they rest for a while and the "betch of the contract" (paid bind) is distributed. The trays with the gifts are sent to the bund's room and the guests add something as they are being sent. If the bralegroom is present he receives a gift of chales of the marriage colours, yellow, red, or green, for black syndromes mourning and white that of the bund should. In Gights on the betrothal day the kindred on both sides need gift are carried in procession, and sherbet is served at the brale's house? In north India this interchange of gifts between bride at I bridegroom is called Sachaq.2

Some ten or fifteen days after the 'asking', the bride's people return the trays or pots in which the bridegroom's gifts were sent, filed with cakes which he shares with his friends.

In the Decean the rate of 'threshold treading' (dalaliz khundland) follows. This is done in case after the betrothal it is necessary to pestpone the welding. The budgetoom sends cooked food to the bride accompanied with music, and be receives the 'salutation gift' (salami), after which he salutes his mother-in-law. The reason of this custom is that it is unusual for the bridegroom to go to the bride's house or cat there until after the consumnation of the marriage, but after this rite he becomes a member of the family and may cat any dish seasoned with salt at the house of his betrothed.

In some places a day or two after the betrothal the triding groom sends food and a betel-box (pandan) to the bride, who returns the compliment a day or two after. This is called the 'salt-tasting' (namakchashi). After this he may dispense with the rule to eat only sweets at her house, and he may eat food seasoned with salt or acid condiments. Various other gifts are also sent by the betrothed man to his fiancee. Thus at the Muharram festival he sends a necklace (inti) of coloured thread, perfumed powder (abir), a conserve (sikhnubh pracief betel nut, melon see is, fine-cut coco-nut kernels, office, and

^{*} BG 1x, part 2, 102

^{*} Mrs. Mar Haran 4 , 197 ff

cardamouss. At the Aklarisel are shan by he sends cakes and sweets; at Sta ban food and preworks, at Ramazan vermicelli (sata pare) and sweets; at the Ad-i-qurlania sheep and some names. During an object the girl sends to him offerings of interession (satja) wat a goat or kid which must be tied to the log of his bed till the colepse is over.

Among respectable people the betrothed couple are kept sport till a stringe. But among some Musalmans on the rorth and west frontier betrothal is deemed to be equivalent to marriage and the pair collabit. In Sind 'after betrothal the I ru lent parents do all they can to prevent the parties meeting; both, however, are persatted to visit one another's relations of the same sex. Among the upper classes any pregustation natrimonii is considered disgraceful. It is not, however dishealt here, as elsewhere, to persuade the betrothed female to grant favours which, under other circumstances, she would r fuse; consequently accidents are not of rare occurrence It is the same in Afghanistan and other parts of Central Asia, where the mether of the betrothed not infrequently continues at what is called 'the game of the betrothed' (ndmandlatt), or visiting the future bride unknown to her father. In Sind the lower classes, such as the Mohana and others, think they have a right to intrigue with their future brides; some of them will go so far as to consider the mother-in-law a substitute for the daughter until the latter is of age to be married '.' In Barnu the betrotted youth secretly visits his fiancee, and if he is detected he is detained for three days, and each night the unmarried girls pull him about till he is glad to escape.

Marriage is known as Byah, Shali being the rejoicings accompanying the rite; N.kah, the marriage service, but in north India this term is applied to a lift-handed or informal marriage, as when the brid, is a widew.

In north India the marriage celebrations are supposed to begin with the reciprocal sending of gifts or Sachaq, and from that day the pair are called bride and bridegroom, Dulha, Duban. The second day is known as Menhdi or Hanabandi,

ISLAN .

¹ Duran, Nimita Dilli. C. Missani, Names of Variate Journage of Journalist, 16 comes in 18 ft. Parphy, in 2876.

^{*} That'.m, 134.

' the henna day ', because both are anointed with the plant Lawsonia alba. With this is usually combined the rubbing with Haldi or turmeric when the pair sit in state (manja, manjha baithna). This rubbing with henna, saffron, or turmeric seems to be, partly a form of initiation, partly protective and stimulating or fertilizing, and when the condiment used by one of the pair is sent to be used in anomiting the other it is a charm to promote union. It is a common rite among the Hindus from whom it was probably borrowed by the Indo-Musalmans. Hence a taboo is attached to these plants. In the Central Provinces some people will not grow saffron because it is a 'sacred' plant. Turmeric is believed to be a protective against the Evil Eye and evil spirits. Saffron, perhaps on account of its colour, is also connected with firtility. In the Decean before the bridegroom is anointed, the lap of the bride is filled with cakes and betel as a fertility clarm. The first anointing, known as the 'thief' (chor halds) or secret rubbing, is done by the women of the family, who rub her with fragrant powder (chiksa). After the bridegroom has been anomited they rub the brede with what is called the 'public' (sahu, sau) turmeric, about which there is no secreey. Guests are invited and feasted, the laps of the ladies are filled with cakes and betcl, the bride is seated on a chair with a reli cloth canopy over her, and a red handkerchief is spread on a red carpet before her. Then they sing and do the rite of 'filling the square' (chank bharna),3 in which a square is made with raw rice, and a log of sandalwood bound round with red thread is placed near the seat of the pur on which they rest their feet, as it is held unlucky to tread on the square. The bride's younger sister stands behind her covered with a red veil (damani, diwani) and takes held of her by the ears. Two dry coco-nut kernels are filled with dry dates and poppy seed and rolled up

L. A Anantha Krishna Iyer, i. 201, n. 1/3, Russel, i... 70, 540; iv. 63; Thurston, Claster, i 200, 265; Russel, i. 816, 837; n. 261; Dute s. 222, 229. On anonting as a majical rite see FRE vin. 318; R. Smith, Religion of the Semite, 383, Crawley, 325 f.

Russell, n. 403.

In the Fanjab, when women have insile your to a Saint and their desires are accompassed they repair to his shrine, and sit there for a lay and a night, a rate known as characteristic Rose, i. 643).

with a bit of sandawood. This bundle, cailed the 'lap' (god), is place, in the bridg's lap as a cherm for fertility. Then some happy married woman (solidgm) rubs a little turmeric on her face body and dress and thus communeates fertility to acc. Singing and dancing follow. The anointing of the lindegroom is done in the same way except that the fragrant powder is rubbed on limit by the family barber.

After the turmene has been rubbed on the brile she is made to sit in state in a separate room. She is not allowed to do any work, a its only tree and pulse, bread and sugar, and she is rabbed with a preparation of lignum aloes (*id). This, with frankmeense, is used to perhane her, and the powder makes her skin is it and fragrant.

Many people take a pomegrarate branch, cover it with red cloth, bend it to represent the way a modest bride sits, deck it with lowers or a s lyer necklace, fix it in a lump of nee and put it in an er her jot round whale they lay food and fraits. They sit up all night with music, and singing songs recording the explosts of the Sant Ghazi Salar Masa &d. Some Lang up a curtain on which are painted scenes of his battles and martyrian. Next morning the bridegroom carries the pot on his shoulder, accompanied by Fagirs, to the water edge, where, fter the lating is recited, it is set adrife to take bad luck away with it. On that evening the bridegroom is again are inted, and a sort of ship (juhate) is made with a wooden from work like a stool and to each of the four higs an earthen poter purpknisted. Or it is made of straw and bamboos, in the shap of a lost, so that it cannot sink, and flowers are I main it. Then it is filled with flewers and fruits, covered wall a cloth dyel wath saffron, and on the top is put a lamp the dilber, at highted Bood is taken to the wateredge and tor littles safewer at in the name of the Sant Khwaja Kerr on whose be Peace' - The shaper it takes the food are a strict sold in any the paper, the lamp is a placed and the structure is set about. Then is are feasted and the broicgreen is agon to sto by the

The 'state ise' in 'share' (bhandara, chhanda) of the Sant Slah Mularist ind. played. They take a cow and some wheat flour, sacrines the animal, and ask some Madari Faqirs

to make out of the meat a stew (chaholi, sutri). When the Fātiha has been recited over the food in the name of the Saint, the Faqīrs scramble for it. On this occasion the bride-groom wears a pink or yellow dress.

After being anomated the bridegroom submits to certain taboos. He does not go to the bazar to do shopping, lest be may be the victim of the Evil Eye or Black Magie. Every day food of various kinds, sherbet in a copper or brass pot (tanbálů, tambálů), with a red thread tied round the neck, and spattered over with pounded sandalwood, with a tooth-twig (misadk), are sent to him from the bride. The first day some sweet stew is sent as a form of confarreatio, that by eating this the pair may live happily together. The women who bring the food see that he washes his face, cats his breakfast, and chews betch before they return. The customs thus described are those current in the Decean.

In Sind the barber's wife attends daily to wash the bride with sweet oil and flour (pith) made of wheat or beans, and her body hair is removed by depilatories and vellication. Her hands, feet, and hair are stained with Lenna, her has with walnut bark, her checks rubbed with rouge (surkhi) made of lae, and her eyes with lampblack (kājal). The hair, twisted from the front, is allowed to hang behind in one or two plants. and the 'salt' or brilliancy of her complexion is heightened with silver leaf or tale applied with a pledget of cotton. The girl is trained to handle a bit of musk enclosed in an embroidered cloth, and moles (khāl, tivā) are drawn on her face with needles dipped in antimony or some other colouring matter.1 The Bangash Pathans, three days before the wedding. strip the bride of all her ornaments and shut her up in a room by herself. Next night the women unplait her hair through fear of 'trammelling or impeding the action in hand, whatever it may be '.2 Among the Pathans of the Panjab, for seven days before the wedding, the bride and bridegroom rest, do no work, and their bodies are rubbed with perfumed powder.3 In the United Provinces the pair, when they sit in state, wear dirty clothes, probably to avoid the Evil Eye.

¹ Burton, Sendh, 266.

¹ Rose, in 58; Frazer, GB, Taboo and Perils of the Soul, 310 f.

^{*} Rose, in. 228.
* PNQ. ii. 182

69

If so the control custor, perhaps borrowed from the Hindus, that the control is used in the anomalog are exchanged between the bride and bridegroom, a magical device to proportion to append of the post

The account for the welding dress, known as 'foot service, or 'feet existing' (pante numat, pante nee), is a feet account the par provides the dress of the other, which is made by a taslor who attends at their bases, or by some old lady of the family, each of whom terrives a get

In the District of the welling begins, a shed (mandwa, ; fit as in the case of the Hardus, is set up at both houses, . 11. it s x or seven water pots (kalas kā māt, jhol kā gharā) to priced as is the Hadurule. These pets are smeared with sar this are and they are placed in the shed pointing towards to ract so elef the house. Grain is also scattered to probably as a firthly clarm. The pots are not filled who water but with curdled milk (duhi) and large cakes, the t ; s being exercit with a red cloth. Four happy narried s in known as 'little's of the marriage shell, do the s a cright, sand dwood, and when they have pit into them . I'' per med pow brtley cover them with a wheaten cake. At the firm is so and as prepared, and over it the Fatiha is said " to the except the Prophet, the Saints, deceased ancestors, and we en of the Lorse who died before their husbands. The for their strength on the lates of rank who are noted for their Tes are allef partakers of the dish of the Lady I et l'of ...l w.fely vertues. This food is given this terminal selected ladies, who have fasted all day, and what s Poscew other land clasmet been recited, is distributed . At the others. Succeptage among the things over which ' Ill. ... s no tod a red earthen cup filled with slaked as I the special selected ladies day their fingers once or

in the same are normed to be the abedes in the same are normed. There is, (notes, and the same are normal at the same and the same are a same are normal at the Hindu festival, the interpretation of the same are same are same are same and the same are same

twice in the lime, suck them and then cat the other food. This is regarded as a chastity test. When the 'shed of the ladies' is creeted, either before or after the Fatilia has been said, they spread a red cleth on the carpet, the a red string round the top and han He of a Pour stone mill (hakkl), niark it all round with sandalwood, place it on the carpet, when seven happy married women in the shed of the tridegroom, and nine in that of the bride, sing 'the song of the mill', which is usu. Hy sung at wed langs. Then the multis set going and the perfuned powder (chaksa) used at the wedding is ground in it. When this is ready they tre up some of the powder in a corner of the veil of each woman, put a little in the water pots, as already described, and rub the rest on brule and bridegroem. This powder rite is called the 'nerown of the mill' (chakki natuari, namawart).1 Some of these south Indian rates do not seem to be practised in north India or in other Masalman countries. They have possibly been berrowed from the Handus, and they are peculiar to women, who regard them as of greater importance than the Koran and the Traditions.

Gifts (bari, sachaq), consisting of food, articles of dress and ornaments, are sent to the bride. They are earned to her house by a party of the bridegroom's friends, accentrated by music, while the lades follow the procession in litters. When the presents arrive they are handed to the friends of the bride, and rich people give a dinner. Some people can bine with this the sending of the dowry, the 'rice of chastity' and the 'lifting of the old pots'. In the exercing, food, known as 'coloured gifts' (ranghari), is sent by the bride to the bridegroom.

The bridal paraphernalm (jahez dahez) consists, first, of a wedding dress provided by the friends of the tride for the bridegroom, a quantity of the bride's clothes which have be n worn, a box (solalyura, solalyura) containing nutmeg, mace, clothes, catechu, poppy seed, and a silver coin, ciclosed in a piece of folded paper tied with a bit of mica and a red

Part 1, 163% is done by Musalmans at Lucknew, by tying the string wife to the pest string 1) us find you have continuent with which bride and frield from are an intel. It is jo bably a country of and Mrs. Meer Hassan Ali, 2007

thr al. Secondly, there is a selection of jewellery for the bride, a canopy, wall langings, a prayer-carpet (janamaz), beds and bedung, ecoking utensils, a spittoon (pikdan, ugaldan), a palanquin (palki), cattle, and in old days a female slave. Among the Brahai 'Jhalawans of estate will stand out for a couple of handmaids, all kinds of ornaments, and a set of furniture for the house, a set of vessels and ever so much more. And there's often a deal of heart-burning in the matter '." These articles provided by the bride's family as her dowry are gifts intended by her family to procure for their daughter a hast and of equal or higher rank than their own. The dowry ramains the property of the bride as long as she lives, if she thes childless her nearest relatives can reclaim it, but if she leaves children they take it. It must be distinguished from the settlement (mahr) made by husband on his wife. Among Shi as it is a common act of piety among ladies who, after a life of long ag, have induced their husbands to bring them on a palgranage to the holy places, to forgo their claim to a settlement on first catching a glimpse of the sacred shrine.2

On the afternoon of the bridegroom's night procession (thatgasht) his sister is decked in new clothes and she performs the rite of 'rending the pot covers' (jhol phorna). This consists in forcibly tearing the cloth tied on the mouth of the pots and taking out some of the contents. She tastes a little of the circle and gives the remainder to friends. The same rite is performed by the bride's sister at her house and the pots are left unwasted.

When the invitations have been issued for the procession of the bridegroom the men are feasted apart and the ladies in the wencen's apartments. After dinner the women go to the bride's house and do the rite of 'winnowing the rice of chartty' (put ha chand charhand, charwand). They put a couple of pounds of raw rice in a red handkerchief, and with a leavy wooden pestle (mūsal), to which a packet of betel leaves is attached, they get the women, including the bride, to riske a preferce of husking it while they sing the usual songs.

Sykes, Glory of the Shi'a World, 229.

The rie seems to be confined to the Deccan, and is apparently

and an all in the definition of the bride.

After the territe of the tol pet offering folders, and is done at the tridegrious's house been a pty of pits. decorated by the wor in with the sim of an arrow, to with a packet of betel and a cake (side, c) are fastered by a rel thread, are put into a basket, and sagar can'ty and dentar, e-(messi) with some sweet oil are put out mongs. The worlds rab some dendiffice on the youther test, in she ham show a little sugar conly, apply on to his forelast and tren they lay the oil pots on trays with the debt linee at lake there we're nusic to the bule. The brile is from his at an' scate him the worling stell with a red hartford filellow ther to s are evel spirits. First, some lappy tharrial working this dust free on her teeth and makes her raise her the at a me the In petthat she may be as old and as happy as the woman war applies it, and that by snaring the dead ince with the local groom she may also share his leve. All the other worker than rub the of on her body with the typofar arrow, as illast a pas terror to relitate three on to left of the gail. We care there makes the pots to each other across the brile to shell ber from farm. This is done three to as well the worker to sags. Daring to state the galla atstatemental path to of sight county which the bringmoun has already sucked as a mark of unior, and then sacgives it to seace and who is present. Dent frice is held in high estimation because it was smeth difornsem to be let to I discountly Constitute to in their consecs for not a sit I It is elected at torical over a fi 1 of the use I had well also for all gent Boys for ver, apply it once after entresem, by an sneveruse it talters we filing day. Hence the block rock or the total shows that was 18 to D. Little | W. S. all . Ap. Life Wor. L. (1882) Castes I'v. rates of the "s rour e unit tool to deliver of the its be so important that no brade at who e we dra they have been emitted is considered to be in south India a ht ner ber it SHACTY.

The process nort the bridgeous known as in traditional places on the first section of drawn of day process on sugarity section the last. Such terms had superto the stad weed and the the oil put rice the youth is showed and balanch, and if it

wears his hair long he has it perfumed with aloewood ('ūd). When he is tying on his turban, if any old man of the family whose wife is alive happens to be present, he is asked to twist the end of it two or three times round his own head, signifying that bride and bridegroom, like himself and his wife, may enjoy a long and happy married life. The old man gives back the turban and the youth ties it on with his own hands. He is decked in the wedding dress provided by the frands of the bride, puts collyrium (surmā) on his eyes, dentifrice on his teeth, chews betel, pastes strips of silver-leaf or tinsel (afshān) on his cheeks, hangs flowers round his neck, ties the gold and flowered veil (sihara) on his head, and over it the outer veil (migna') to protect himself from the Evil Eye. Then he mounts his horse or is seated in a litter (ambari), and makes a tour of the town. Artificial trees made of coloured paper, the p.th of the shola tree (bhend) and wax, decorated with mica (talk, talq), and gold leaf (zarwaraq) are carried with ham. They let off fireworks, earry lights fixed horizontally on latters, and halt occasionally to watch the performance of the dancing-girls. Thus he goes to the mosque, says the two-low prayers and the thanksgiving (shukrīyā), and thence to the bride's house, an umbrella made of flowers or paper, creamented with mica, being twirled round his head.

In the Decean, before he alights from his horse, the bride's brother gives him hot milk or sherbet, so that his married life may be sweet. A coco-nut is dashed on the ground before him and len ons are cut and thrown over his head to the four quarters to scare evil spirits. When he alights there is a general seranble for the decorations (araish), which are kept as charms to ensure a happy wedding for their possessors. Sometimes the carriers of these things resist and keep them for the 'bracelet' day, on which they must be handed over to the crowd, unless they are borrowed, in which case they must be preserved. During the scramble there is much confusion, and the statement of the bride-grown, which is done by the bride's brother or other near

in the solar of which the Sola or 'Solar' Topi, or it. with by Europeans to protect the head from the sun, is made it. I man I r. d., 25 ff.).

relation holding up a band on selecti acress the gate until be receives a forfest take hadre, "teasing, wonty and ". The fee is usually placed in a small cap (with), which is car and by the resisters. As they resist, the friends of the bridge point all out * Who are you who dare to obstruct the large's cavalcale ? " To this the other party reply, " So many traves are about at night, perhaps you are set it of them?. Besides this haddening there is often some horse play in which a tem or two are a grt. Finally the haleston gives the fee and he is help I to dismount and is carned in on some on a fack, probably as a mark of respect to the threshold. In Congrest the bride or or s rice over him from a win low as he enterse. In other places the bride is brought out and she is given flowers, so gar, and raw race which she is told to throw three times over the bridge one from behind a screen. When this is done the bridegroom, jours his friends in the men's room.

The general name of the marriage service is Nikäi, which in north India names an inferr all marriage. Another term used is Barat, which properly me insite coming of the bridegroom to fetch has brid.

In the De can, if the hour at which he reaches the house is auspicious, the Nikih is done at once, otherwise it is defined to the fourth or ether backy hour after. In the latter case the guests go home, and are recalled at the fixed hour. Up to this point, if the braic groom has reas in for objecting to the match it may be desolved.

The Qazi or los off, or or his deputy usually offereds, and some of the year is hely friends are brought in litters. The Qazi appoints two men of tall age as witnesses leaded) on the part of the leaderson, and orders there to go to the bride's triends and ask them to give orders for the N kin, and to start the amount of the Mahr or marriage settion of required. When these non-have given the raisessage a Wakil, or agent, returns with the automated in a part of the frace's

In by: 1 from 21. as well 12. with 12. In the least of the late of

relations. Some jokes are played by the bride's friends, such as giving them a packet of betel leaves in which the leaf of some other plant has been enclosed, or the bride's brother gives the Wakil a blow on the back with a leather strap, saying that this is the punishment for giving false evidence. The bride's agent says in a jocular way, 'The settlement is so great that the bridegroom can never pay it. But first hand over as earnest money twelve ships laden with silk, ten camel loss of medles, a couple of vessels laden with garlie and omen peel, tifty white elephants and a million gold mohurs. Than I will tell you the amount of the settlement'. The Qāzi in reply asks if this is correct, or if he has been bribed to speak in this way on the part of the bride. The witnesses carry on the joke, 'He did go behind the screen and had a consultation, but we cannot say that he was bribed'.

According to the Law the Mahr or settlement consists of two parts: Majjal, 'prompt', demandable on entering into the contract; Muwajjal, 'deferred', payable on dissolution of the contract. The former is not usually paid at marriage, but it is a guarantee of the good conduct of the bridegroom, as he rust pay it in the case of divorce due to his fault. Both the Prophet and Kings, like Akbar, disapproved of high settlements, for they are rarely if ever paid, but they prevent rash divorces. At this time also it is usually settled whether the presents of jewellery made before marriage are to be the proparty of husband or wife in the event of separation or divorce. Arrong the Brahuï the customary rate of dower is that current of of im the bride's family, but usually the bridegroom has to Iny the 'maik share' (sufrhadl) to the bride's mother and Lab or binde-price to ler father? Among Pathans the bride's parents generally accept mency to defray expenses, including the garl's ornaments and clothes, but poor parents now-a-days accept money as the price of the girl.3

When the amount of the settlement is fixed the Qazī informs the bridegreem and asks whether he accepts the terms. When he agrees, the Qazī having taken the veils (migna', siharā)

[.]f ., : 275.

Fray, 55; Comes Kep et. Ind.: tustin, 1911, 1 1 M. f. Rose, and 205, 419, 433, 505.

from his face, up to which time they must be worn, makes him gargle his throat three times with water, and scating him with his face towards the Qibla or Mecca, makes him repeat, first, the deprecation (astaghfaru-llah) 'I ask forgiveness of God'. secondly, the four Quls, i. c. the four chapters of the Koran beginning with the word 'Say' (109, 112, 113, 114), which have nothing to say to marriage, but seem to be selected only on account of their brevity; the five clauses of the Kalıma or Creed, the articles of behef (sifat-i-man)-behef in God, in His Angels, in the Scriptures, in the Prophet, in the Resurrection and Day of Judgement, in the absolute decree and predestination of good and evil-and the 'prayer of praise' (du'a-i-qunut). If he is illiterate these are explained to him in Hindostani. Then having made him repeat the marriage contract (nikāh kā sigha, 'aqd-1-nikāh) in Arabic, and having explained its meaning, he desires the Wakil of the bride at 1 bridegroom to join hands together, and directs the former to say to the latter 'So and so's daughter, so and so, by the agency of her representative and the testin ony of two witnesses, has, in her marriage with you, had such a settlement made upon her. Do you consent to it? The bridegroom replies, 'With my whole heart and soul, to my marriage with this lady, as well as to the already mentioned settlen ent made upon her, I do consent, consent '. In the Parjab among Musaln ans who are converts from Hinduism, the Hindu rite of Ganth jora, the tying of the sheets of the pur, is followed, and the bride, who is often a mere child, keeps her n arriage sheet as long as she is a virgin.2 The Bannuckis tie tegether the sheets of the bridigroom and of the girl who acts as proxy for the bride, the pair walk to a stream, the tridegroom lets a few drops of water fall three times into a pitcher, he does the same with a sword, the water from which falls three times into the jutcher, after which the knots are untied and the proxy withdraws.3 During the performance of the Nikāh a trav is placed before the Qazi containing sugar candy, dried dutes, almonds, and betel. In some places a couple of pounds of raw rice and sandalwood paste are put in a cup, with a necklace

^{*} Compare the account in Lane, ME. + 202 ff.

[·] Tengu, Lejends, 11, 100.

² Thorlum, 100.

77

of two strongs of black bonds (pot kā lachhā) in it, and in the tray is lad the Qāzī's fee, 2} rupees, with clothes and other gains. In (a), cât he receives 5 rupees and a shawk and 1‡ represente paid to the warden of the mosque in the street where the brack lives.

Union Malanana langue the Qazi acted as civil and criminal J. Ige. At present, save that he often leads the prayers at the Receivation and Baque'Il feasts, he is little more than a marriage r strar. He has no right to demand a fee for the marriage service, because thes a a solemn rate enjoined by the Law. Gitts and grands of land (in'am, jagir) and salaries were conform I i pon Qizis by the former kings, which the East India Company and the British Government may its good fortune In perpetual! have continued to them, solely for the disct arge of the following functions: to perform the Nikah, to tranc' l'en en the knowledge of Islam, to bury the helpless por, to set as Insam or prayer-leader daily at the five times of warship in the mosque, to appoint the Mutawali or superintenil bit of the mesque and the Khatib or preacher, to deliver the Is not a the bidding prayer or sermon on feast days and at to I to by services, to appoint the Muazzin or caller to prayer, the Majawar or K. In ati to sweep the mosque and provide water for all lution -all which charges the Qazī should defray from the sound purso, or from contributions collected from the or regress. If the Qizi neglects these duties the ruler may the stead, for the object of Is effice is to give relief to the servants of God, and this is freshate hif the poor are required to pay excitations marriage fors. But in Masa man states the mosque officials are generally appointed by the rider, and as they receive pay from him they at not in the Quees service, and he, therefore, naturally de n's northese fees. Qazis are appointed for the advantage of the ignorant, and harmed men have no occasion for their services because they can perform the marriage, funeral, and elter rites then selves, a practice against which there is no It bbt eneitherty God or by His Prophet.

After the N kith the Qizi effers up a prayer on behalf of the brile at 1 brilegroom: "O Great God I Grant that mutual

¹ BG ex. art 2, 156.

love may reign between this couple, as between Adam and Hawwa', or Eye, Ibrāhim, or Abraham, and Sarah, between Yūsuf, Joseph, and Zalaikhā, wife of Potiphar, Moses and Safūrā or Zipporah, His Highness Muhammad Mustafā and 'Ayīshā, between 'Aliu-l-Murtazā and Fātimatu-z-zuhrā!' He then takes the contents of the tray and handing the sugar candy and beads to the bridgroom's mother or some other lady, he tells her to take them to the brole and inform her that from this day she must consider herself married to so and so. son of so and so, that such and such a jointure has been settled upon her, that she is to wear this necklace as a sign of wedlock and eat the sugar candy as an emblem of the sweets of married life. On hearing this the bride weeps, or is supposed to weep. In the men's room the bridegroom falls upon the necks of his friends, kisses their hands and receives congratulations. Even were he a slave, on this occasion he would be idlowed to embrace the men present. On the departure of the Qazi the musicians strike up a loud, discordant peal in order to scare evil spirits, and the friends of the bridgroom are feasted.

The bridegroom accompanied by his blood and marriage relations, to whom the bride's friends offer sandalwood paste, enters the room, a red cloth being spread on the floor for lam to walk on and a red cloth canopy is held over their heads as they walk in. As a joke, their mouths are smeared with some sandalwood and the guests enjoy a laugh at their expense. Betel is handed round and they are scated on the carpet. By way of a joke some bits of leather or potsherds are jut under the carpet. A basin (chalamehi) and an ower (aftiba) are brought, a red cloth is hung over them, a little sherbet is poured over their hands, and they are given water to wash. Betel and sherbet are handed round. As each partakes of the sherbet he drops a rupce or other coin into the bowl, and some do the same as they wash. Sometimes, as a joke, a decoction of gram is given instead of the sherbet, and when a man has drunk some one rubs his mouth with a starched towel till has lips bleed. Then the table-cloth (dastarkhuda) is spread, and boiled rice (that) with sweet stew (mithat pular) is served. The hands of the bridegroom are washed by his brother-in-law.

who puts handfuls of the food into his mouth, after which the bridgroom eats with his own hands. The money dropped into the cups is taken by the servants, but sometimes it is given to the master of the house. When the meal is over, betch nuts, thoses and rose water ('itr) are handed round, and then the guests take their leave, only his near relations remaining with the bridgroom.

According to the Korān and the Traditions marriage depends on three facts: the assent of the parties, the evidence of two witnesses, the marriage settlement. If any of these are winting, the marriage is void. Men of wealth usually pay the whole or one-third of the settlement at the time of marriage, the poor by instalments. As it is fixed by divine command, they must pay it partly in jewels, clothes, or in some other way, or induce the friends of the bride to remit a portion. Should the bride groom not have received this immunity or has not caused the demand to be cancelled, he is responsible, and should he die his father or son is obliged to discharge it. Should the wife die, he richations can demand it, or recover it by law. But if a wiman of her own accord leaves her husband she forfeits the settlement, and if her husband turns her out of doors he must first pay it.

B fore the bridegroom leaves the men's room and enters that of the women her friends adorn the bride to receive her husband. This is the 'd splaying' (jalua, julica) of the bride. In southern L. i a after the Nikāh is over, the brule's veil (sihara) is sent from the bridegroum's house to that of the bride with a process, in of women and music. These women are feasted. At the haplaying of the bride, her relations attend on the bride. In the afternion a tire-wor an (mashshita) fastens the veil on the britis head, brings her in and seats her on a bed. The by I groom is made to sit opposite to her with a red screen indig between the pair. The torcomman holding a piece of rel string puts it with some raw rice in the bride's hand. and to les har to throw it over the curtain on her husband's read. The tri-legroom's sister ties a ring to the end of the threal and jutting it with some rice in her brother's hand rak's lim tarow these over the curtain on the bride. The : Light thrown has kwar is and forwards three times, a marriage

song (heij ibiba) being sung all the time and then the tire-woman tells the husband to remove the curtain. The pair sat of the bed side by side while the tire-woman makes jokes. When the sister or mother of the bride groom asks her to show his wife's free to him she says, 'The bride eclipses the moon in beauty! Were I to allow him to have a single glance, the poor fellow

would go raad 1"

In southern India about dawn the bride's brother calls the Instand to the women's room. He goes in by houself and finds all unveiled except the brale, because women need not be veiled before a king or a bridegroom, both kinwn as 5, ah. While a Dom singer woman sings the pair are stated on a belseparated by a red curtain. Rice and a red thread are thrown backwards and forwards over it, and at last the Dict woodan asks the hasbanl to pull down the curts n an i his wife's face is shown to him for the first tir o in a morror. As a looks on her face he recites from an open Korán the first verse on which his eyes happen to fall 1. Some time is spent before le sees her face. The tire-woman puts a bit of sugar candy on the bride's head and tells her husband to take it up with his lips. This s repeated on her shoulders, kn.es, and feet. At the last time, instead of taking the sugar in his mouth, le tres to do it with his left hand, the use of which is not allowed as it is employed for purposes of ablution, but his mother and sister i isist that he should be allowed to do as he pleases, and finally be has to take it with his right hard. The bre-woman taking hold of the bride's head moves it backwards and forwards two or three times, and she does the same to the bin legroem. Finally she holds a mirror between and he gets a peep it her, water a Koran is shown to him. All this time the girl does not open her eyes. A cup of make is given to the brelegroom who drinks and touches the bride's lips with what is left, hoping to increase their mutual love. In the Decean when the pair descend from the bol, a large vessel of red water is placed before them. Aring from the bride's hand is dropped into the water, and the pair try which of them can pick it out first. Whoever succeeds will rule the house. The tride is helped in the search by a sister or friend, and she is generally allowed to

¹ Li xviii, Jan 1, 487.

win.3 In the Decean four round switches esvered with flowers are given, two to the husband and two to the wife, and they are told to beat each other with them. When the sticks are troken the women present throw slippers and brinjals (the egg plant, solanum melongena) at the bridegroom, the mock leating and pelting being probably intended to scare evil spirits and promote fert lity.2 After this the pair are led into the cook-room, where the bride is made to knead some wheat flour and her husband to bake it, while the women jer at him. Then they return to the women's roon, where the bride is displayed to such male relatives as are allowed to see her. They bless her and present gifts. Then the bride's mother puts the bride's hand in that of her husband, saving, 'Hitherto this girl's modesty and reputation have been in our hands, and we now entrust then to your'. She is assured that her daughter will be well cared for After this the bridegroom makes his salutation (taskine) to the relatives of his wife, and the ladies present gifts to loim.

When the husband goes away with his wife he rid s, as he of when he came to fetch her, and she is seated in a litter (2.75%)? At his door he lifts her out and carries her inside in his cross, so that she may not touch the threshold. Here his seer meets him and demands that she shall have the first him and demands that she shall have the first him and demands that she shall have the first him and or of his cat. After a little opposition he promises to give his daughter. A fixed or asleep is sacrified in the name of the couple, and the at speciment the pair are then made to embrace the other and perform two prostrations (side). After this to be to washes for husband's feet in similational water.

G

- Last

and he does the same for her. Then tacy retare to the nupt all chamber. The best time for entering it is said to be between midnight and day dawn. In Sind, before consummating the marriage, the bridegroom is directed to wash the bride's feet and to throw the water into the four corners of the room, as it brings good link and disperses the evil spirits which impede consummation. The husband takes hold of his wife's front hair and repeats the prayer. O Lord! Bless me and my wife! O Lord! Give to her and mine their daily bread! O Lord! cause the fruit of this woman's womb to be an honest man, a good Mushin, and not a companion of devils! At surrise the bride's mether warns the sleepers that it is time to bathe and dress. After codus (jimā') the body is impure (jimāb) and the greater ablation (zhash) is required.

Among the Brāhūī the two mothers with other ladies of the kin keep watch and ward at the chamber door till they are called. If there be unreasonable delay the groom calls for water blessed by the præst.³ The inspection of the wolding sheet to confirm the fact of the bride's virginity is a well-known Semitic practice.⁴ It is a purely domestic rite confined to women, and it is seldom mentioned, particularly if the result be inflavourable to the girl's virtue. It is well known among the Brāhūī and Baloch, the bride's mother exhibiting with triumph the proof of her daughter's virgin ty.⁵

On the third or fourth day after the wedding the marriage bracelet is unfied (kangan khi lnā), the rite on the third day being called Bahorā, on the fourth Chauthi in southern India. The bracelet consists of a few pearls, some grans of raw rice,

The distorm of going to the public both before construction, an important part of the fite in other Musalman countries. Westermank, Marriage Castorns in Marocco, 13th, does not prevail in India, where the use of the Turkish bath is uncommon.

Burton, Simin, 16) Among some classes consummation is deferred, as in the case of the Three Nights of Tobias EAE in 51; ni 502; Rose, in 507

¹ Brav, 71

^{*} Deat, xxii 13 f; Eirton, 4N. , 373; Filmwazz, ii. 111; Wester parck, Marray (cremented in Monor, 177, 228 f, 237, 24). In case of factor that is defined to disguise the fact (JRAL x = 37, Burton, AN. 1, 373).

^{*} Censa R. p. rt, Balli histon, 1-11; 1 1 Gf., Pray, "2.

flower, and a quarter tupe piece and up in red cloth and fascing liby a red thread to the right wrist of bride and bridegram on the night of the procession. On this occasion the relatives are invited, and when the brother of the bride arrives at the house of the married pair he is presented with a sheet or Landkerebief and assisted to dismount. His wife is received with respect, and a nonthe, bodice, and bangles are given to her. There is much festivity, men and women wearing dresses soaked in red or yellow dye, and bespattering each other with pitchers of coleured water and p ling each other with egg-shells or than halls made of scaling wax filled with red powder. This is Indowed by a differ. The pair are scated in the marriage shed, and water, vegetables, sand alwood paste, and lemons are set out in a large flat dish (sini). The tire-woman takes the bangles from the wrists of the poor and the owing them into the chance all sout "Which of you wal first take them out?" The bride, sitting modestly with her eyes shut, has her hands held by the tire-woman or some other lady present, and dopping them into the dish takes out the bracelets. Should the bridegrown be the first to take them out he is asside i on all sides. The brate's sister and other relations strike him with flower wan is, pelt him with sweetmeats, fruits, and cakes, and his s ster-in-law rubs his cars and checks smartly. If he wins the game he makes the bride humbly beg for the bracelets, saying "I am your wife and slave". If she wins she makes him lottle same. This is done three times and the branchets are put back that the dale. After the they braid the side-locks im. hri, zvif) of the brode, arrange her back hour mar plat, and make the indegreen undo one of her sple-locks with one land. If he uses both hands he is roughly treated by her sister. Aft r this til franks of the bridegreen receive a diess of homour chalaty from the brak's transfer. It is not cust mary

[.] A well he we forther the grant at the He in H I, or spring for val for the are, and he

^{*} A charm to gram te common brazer, OB, Tail a et i i-r a of the N 1. 2-3 H

^{*} At all wist me steps from the terms in the all parts of the interest of the

to offer money on this occasion, nor if it were offered would it be accepted. Then the pair are escorted home; in fact, it is usual only in some families that the l'usband has the pleasure of leading his wife home (zifif). In Sind the husband passes seven days and nights in his father-in-law's house.1 When the Branni brings his wife home 'as soon as they reach the dwelling 1 sheep is sacrificed on the threshold, and the bride is made to step on the blood that is sprinkled in such was that one of the heels of her shoes is marked therewith. A little of the blood is caught in a cup and the mother of the bride stains the bride's forchead with the blood as she steps over the threshold. And the cup is taken to a running stream, and the green grass and the blood are then flung out; or if there be no running stream close by, they pour the blood underneath a green tree, and there they leave the green grass. But now-a-days among fine folk who have learned more of the ways of the Faith, the bride's forchead is not stained with the blood. The groom's n other hands her a cup of milk with a bunch of green grass in it, and the bride dips her little finger in the nak, and the nalk and the green grass are then thrown into a stream or flung under a green tree '.2

The rite of 'resumption of the use of the hands' chath bartana) takes place in southern In his three or four days after the removal of the marriage bracelets. Sometimes it is deferred to the Juma'gi, the fifth or last Friday of the honeymoon, and until this is done the pair are not allowed to do any work. On the day appointed the pair with all their relatives and friends are invited by sending round earlamon seeds or in some other way, as already described. The tride's relatives bring with them to the husband's house feed, betch flowers, a handkerchief, and a ring. As a matter of form, they make the pair cook a couple of butter cakes (pari) and afterwards do some light work, such as lifting a pot of water, swinging a net (chhinka) in which food is kept out of the reach of cats or

Burton, AN i. 173, Manu. a. a. 484; Matter, Frat Journey, 121, 215 Yule Burnett, H to m frate, 2n ied 480

¹ Birton Stude 272 *

Hardman, Govern, I pper Burma and the Non-Strike, part 1, ver 1 407, Trawey, 302; Abbott, Mac.don. of Filter, 176

rats, storing the stew with a skimmer, picking vegetables, or loking and unboking a trink in which they put some raps s. Before the cake-making the husband is obliged to now roll a thread twisted round some of the cakes. If he is shorp a does this easily, but if he delays his brother-area or his sistern was peles for. After this the period was not to treak some floar bulls, some of which they cat out of each other's hands, and give the rest to the longs present. A flast follows at which the friends of the ore legron is give casses to the brote's taker, nother, and sister.

I seek on given on the January or five Undays of the lerynoon on the first at the brich's house on the three follos , there or at the house of some near relative, on the Itch at the dishards books. But practice viries, and in Constitute the four Indias after the wedding the pair du " In the brut's relations." Much is thought of these Prelay state is, and if they are not given a name school visits his tation because in footh India for a venration the consummate trouble to a drage to brade has to visit her parents. Hall to a trace of Maria term Maria manage and Section should be special with the court of Rebuth-flawwall he badwwal. that core to see them at the Misabilan festivals of Martin i Shabi-barat, and at the Hadu teasts of Hist Diver and she origit to pass the wrol of Ranazan w'te Seste, potte Beger Itlalf with terparents Take not efter hashand. To see rules oppose only to the first Vest of arred life. At let parents' leuse she wears a veil there are in the present of males of the family. For two of the year a least the sale the shall be the presence +ft1. 10, s+ 1'1 Ts

As a lag to the procepts of the Prophet on whom be the Pexel. Maschagus are above how the Koran and the Traditions to have her wives? One quartels with you, two are to have you attemptartels; who you have three interests are therefore anong themselves, leaving the solety and or quiton among themselves, leaving the

husband in peace '.' 'Wives there be four: there's Bedfellow, Muckhap, Gadabout, and Queen o' women. The more's the pity that the last is one in a hundred '.' 'A non-should marry four wives: a Persian to have some one to talk to; a Khurāsānī woman for his Lousework; a Hindu for mursing his children; a woman from Māwarāu-n-nahr, or Transoxiana, to have some one to whip as a warning to the other three '.' Most men, however, have only one wife, a few two or three, searcely any four. 'In practice, except an ong wealthy Mahammadans, a second wife is very rarely taken unless the first one is barren or suffers from some incural le disease '.4 In the Panjāb polygamy is more general among rich Musalmāns than in other parts of the country.

There are three forms of divorce (talaq): revocable (tality-i-bāin) within three menstrual periods, the husband saying only once to his wife 'I have divorced you'; irrevocable (tality-i-raja'i) unless a second marriage between the parties is performed, the husband repeating the same words twice; absolute (talaq-i-mutlaqa) three similar repetitions. If a man divorces his wife by the revocable form he may within three menstrual periods take her back, but not afterwards. If he has given her the irrevocable form of words he may, if both agree, either maintain her within doors, or after paying her settlement send her away. In the former case, should the weman be unwilling to remain, she may resign half or a quarter of her settlement and depart with the rest. It is unlawful for him to take her back unless he marry her a secon i time. When a woman is divorced by the absolute form it is unlawful to cohabit with her until she has married another man and has been divorced by him. Such a person is called one who makes lawful' (mustahal, mustahil), and the practice is generally held to be disgraceful. If a woman desires divorce and the husband is ready to grant it, he begins by refusing, but finally makes the condition that if she insists upon it he

Burton, Soudh Remarted, i 340 Cf Lane, AN. ii 210.

^a Bray, 81. ^a Ain, i. 327.

^{*} Census Report, India, 1901, i. 447. * Ibid. 1911, i. 248.

^{*} ERE, vii 858f; Hughes, 88 fl.; Lane, ME, i. 124 fl.

Machen, in 122 f.; Burton, AN in. 175; Lane, AN. ii. 287 f.; ME. i. 124, 229; Muir, Life, 325 f.; Sale, Korda, 27.

* R se, n. 51.

will agree, but that she must abanden her settlement. As she has no alternative she generally agrees. After the irrevocshie for n a man n ay not colashit with a slave garl as in the case. of a free worran and sia needs to wait only two menstrual periods instead of three. In divoring a wife a man must wait till the menstrual period has ended, and then without touching her announce the livorce. Should she be in child he must want tal she is delivered, and if he pleases, the mother must harse the infant for two years. After arranging the settler ent, that is after the Nikah rite but previous to consummation, if a man wshes to divorce his wife, he must pay her half her settlement, but if he pay the whole it is more common table. The above statement represents the practice of Sunnis in south India, but there is great diversity of custom. The Shira divorce law is more rigid than that of the Sunnis: the husband must be an adult of understanding, the divorce must be express and repeated in Arabic in the presence of at least two witnesses. According to the Koran a period of probation ('ellat) must be observed by the divorced wife before I arrying again-three months after divorce, and in the case of a willow, four months and ten days after the death of her has an a. But many women prefer a life of widowhood, and when they do remarry their status is often that of a second rank wife (i -d , when the service (nahāh) only is read and there are not joicings (simiff), which are only allowed in the case of a virg n br. le. Among the hill Baloch divorce is effected by custing a stone seven or three times and dismissing the wife.2 Afghans cast in succession three stones on the ground, saying * once divorce, twice divorce, thrice divorce * (yak talaq, do faily, s.h talig, 1 Among the Shiranni Pathans divorce is usually a repurchase of the wife by her father or guardian, who repays, as a rule, not more than half the set sum, less dowry, received for her, and if the parent or guardian declines to take Lak the woman the husband divorces her and turns her out of the house. This means that she is expelled from the tribe. If any one else marries her he must pay compensation to her parents or guardian, and also pay the husband what le-

^{1 .}xv 1: .. 231

² C. Massin, Narrance of Various Journeys, 12, 8.

would have received if the parent or guardian repurchased her. The form of divorce is throwing three clods of earth after the woman.

In south India people of rank continue the rite of anoming with turmeric for six months, during which time music and feasting go on daily. The other rites are performed every month or fortnight, and so the marriage is completed within a year. Among the middle classes the rites are imshed with a cleven days or less, as follows: on the first three days the turmeric-rabbing or sitting in state; on the fourth the sending of henna from the bridegroom to the bride, and on the fifth from buch to budegroom; on the sixth the measuring of the bride for her wolding dress; on the seventh that of the bridegroom; on the eighth the pet rates, the 'ladies of the marriage shed ', the sending of presents; on the eleventh the Nikah and the exhibition of the bride; after two or three days the unloosing of the wedding bracelets and resumption of the use of the hands, usually done on the fifth Juna'gi or Friday. Among the poor all these rites occupy three days: first, the turmern -rubbing and measuring for the welding dress; on the second the sentag of gifts and paraphermala; on the third the Nikah and the exhibition of the bride. But if they be much pressed for time, all these take place on one day, a rite being performed every hour or so. In north India the marriage ceremonies usually list for three days: first the procession with gifts; seeml the lanna rate; that the procession of the bridegroom to fetch the bride. In Gajarat the rites extend over a longer p rost, but last for a much sherter time than in southern India.1

² Rose, ... 411 2 Men M - H - an A .. 197 2

^{*} Bis ix, part 1, 1/2 ff.

CHAPTER IX

DEATH 1

GENERALLY about four or live days before the approach of death the sick man executes a written agreement (a asign) or a will (a asign-name), in which he disposes of his property and appoints an executor (a asign), only one being required. It is not necessary that the will should be in writing, but it must be certified by two male witnesses, or by one male and two females.²

When he is about to expire, a learned reader of the Koran is sun moned and asked to recite in a loud voice the Yasin charter of the Koran (xxxvi), which the Proplet called 'the heart of the Koran' (qalbu-l que an), in order that, as Musalmans believe, the living principles of his whole system should be concentrated in his head,3 the result of which is douth. It is said that when the spirit was commanded to enter the body of Adm, 'the Chosen Che of God' (safiyu-lain) on whom he the Peace! - the soul looking into it once Said This is an evil, dark place, and unworthy of me; it is repossible that I can occupy at . Then the Just and Holy God illumanated the body of Adam with "langs of light", and con manded the spirit again to enter it. It went a second time, beheld the light, and seeing its future dwelling said. There is re pleasing sound here to which I can listen'. Oriental raystics say that this was the reason why the Almighty created music. The spirit, delighted with the music, then entered Adam's body. Commentators on the Koran, expositors of the

* Firthelaw of war, and va. 877, lame, #23 ff.

[·] New the an pant of M realman death rites in EEF in 500 ff.

^{*} Frager, "B. Taboo and Ferna of the Sunl, 200. Harius beneve trat, at death, the sun departs through a suture (teatment other, in the same Maner-Wamana, Bealman am and Handwood, 4th ed. 24.

^{*} For other leger is about the creation of Adam, see Sale, Pre-

Hadis or Traditions, and divines state that the includy thus produced resembled that of the Sura Yasin, and hence this chapter is recited at death to transquilize the soul. The "comfortable words" (kalimatu-t-taiya) and the "word of testimony ' (kalimatu-sh-shahddat) are also recited with an audible voice to those present. The patient is not required to repeat the Kalina or Creed himself, because he usually lasinsensible and cannot speak. But the pious retain their faculties and power of converse till the very last. It is an important rule that if any one desires the patient to repeat the Creed, and he expires without being able to do so, his faith is held to be doubtful, but the man who so directed him means guilt. It is, therefore, preferable that those present should recite the words, in the hope that the dying man by hearing them may recall them to his recollection, and repeat them either aboud or mentally. In general, when a person is dying they pour sherlet down his throat to facilitate the exit of the soul, but some, though rarely, substitute water from the hely well Zamzam. The death agony is supposed to be the first temptation of the arch-hend, who greets the thirsty soul as it leaves the body with a cup of sweets. If the soul fells into the snare the cop is dished asple and the tempter disappears "." 'The Recording Angels, Kiramu-l-katibin, sit one on a man's right shoulder, noting down good deals, and the other on the left taking note of eval deeds. Every night, as the man sleeps, they fly up to Heaven, and record on his leaf in the tree of life, called Tubas, his acts of the day. Each person has a leaf to himself, and when the end approaches the leaf drops off the tree, and the Recording Angels carry it to 'Azrall er 'Izrall, the Angel of Death, who forthwith dispatches them and a third Angel back to earth, to show the dying man his life account. On reading it, according as the balance is struck for or against him. he dres happily or in terments ".2"

The moment the spirit has fled the month is shut because, if left open, it would present a disagreeable spectacle, and the eyes are closed with a pledget of cotton, hald in its place by

¹ Er :x. part 2, 10% ¹ Trustum, 107, FRL, x : 6

^{*} Tre real names probably to provent a tem nofe mentering the rise (Frazer, 6B, Tatou and Perus of the Sad, 125).

a cloth wound round the temples. The two great toes are brought into contact and fastened together with a thin strip of cloth to prevent the legs from remaining apart. In northern India Shiras put pomegranate or honey syrup in the nauth of the dead. In Gujarat leaves of marjoram, a plant held sacred by Musaln ans, are rubbed on the face, and pastilles of aloe wood ("ind butti) are burnt close by."

Certain cuphen isms are employed to denote the fact of death. Thus we read of the Emperor Bäbur that he 'departed from this fleeting world for his everlasting abode in Paradise '. To die is 'to make a transference' (intigal kurna, farmana); 'to make a departure' (rahlat kurna, farmana); a person is dead, 'on whom God has shown mercy' (marhim).

If death occurs in the evening the shrouding and barial take place before in hight; if at a later hour and the articles required are not immediately procurable, the corpse is buried early next noming. Despite the risk of vivisepulture, immediate birial is the Semitic rule. According to the Traditions Mahammad said, Be quick in raising up the bier, for if the dead man have been a good man it is right to bear him to the grave with out delay, and if bad, it is frowardness we put from your necks. When any of you dieth, you may not keep him in the house but bear him quickly to the grave. The popular belief is that if a good man be quickly buried the sooner he will reach Paradise. If he was a bad man he should be speedily buried in order that his unhappy lot may not fall upon others. It is well that the relatives should not weep over-much or go without food.

There are professional washers of the dead (ghassil ghasil, murdushu), who wash and shroud the dead for payment. Simetimes, however, the relatives perform the duty themselves. A hole is dug in the ground to receive the water used in the washing, because some people think it dangerous to

¹ Tre object is probably to prevent the ghost from 'welking' (Frazer, JR 41, xv 66; Thurston, Castes, iv. 434; Lane, Al. ii 337)

^{1 7176 1 134}

Enthoven, F.Jal we Notes, Gryamit, 137.

[·] Elliet-Dewson, v 187.

^{* (**} xx... 1 4; Birton, AN. iv. 145; Lane, ME. i. 203.

⁴ Misikut, 1. 387.

tread on such water, and some women will not venture near the place during the washing.1 The corpse is placed on a bed, plank, or straw, stripped and laid on the back with the head to the east and the feet west, the face pointing to the Ka'la. It is covered with a covering cloth (sairposh), reaching in the case of a man from the navel to the calves of the legs, for a woman from the chest to the feet. Sunnis, unlike Shi'as, use warm water, and in the water the leaves of the jujube tree (ber, zizyphus jujuba) are boiled. According to the Traditions the corpse should be washed in pure water in which the leaves of the Lote tree (sidr, rhamnus spina christi, or r. nahera) are mixed. At the last washing a little camphor is used; hence Persians dislike camphor because it is used in disinfecting the dead.2 The washer draws a cotton bag, used like a glove, over his hand, and with a clod of earth begins the purification He rubs the abdomen four or five times and then pours plenty of water and completes the cleansing with soap (sabura), soap pods (sikākāt, acacia concinna), and soap-nut (rithā, sapundus mukorosi). More than one bag is used in the operation. Then the rest of the body is washed, but this is done gently because, though life has departed, the body is still warm and is thought to be sensible to pain. This is the greater ablution (ghust), and it is followed by the lesser (uuzu), purifying the mouth and nostrils and washing the arms up to the elbows. They never put warm water into the mouth or nostrils, but clean them water pledgets of cloth. Bits of the same material are used to stop up the mouth and nose, and the whole of the face is washed. the hair and beard being cleansed with fuller's earth, mainly consisting of silica and known as Multani mitti, in Sind m t. in Persia gil-i-sar-shul, 'head-cleansing clay '.3

Water mixed with jujube leaves and camphor in a large new pot is poured over the corpse from a water pot with a spout (balling) three times, first from the head to the feet, then from the right, and finally from the left shoulder to the feet. Every time the water is poured the washer or some one present recites the 'word of testimony' (kalimatu-sh-shahddat):

¹ Cf. ERE, iv. 417.

^{*} Michkat, i. 370; Barton, AN. u. 339; xi. 68; Rose, i. 876 f.

^{*} Watt, and Prod 320 f.

'I bear witness that there is no God but God, Who is One and has no co-equal; and I bear witness that Muhammad is His servant and is sent from Ham! The body is then wiped dry with a piece of new cloth, or a clean white sheet is thrown over it and rubbed so that the remaining moisture dries up. Among the Shiras of Lucknow the corpse is washed in a tent or behind a screen (qual), patched near the tomb or in a place where water is procurable. Pounded camphor is rubbed on the hands, feet, knees, and forehead, these parts having been rubbed in the daily acts of prostration during prayer. The Brahai' in the old days would anoint with henna, as though for a braid, the Lands and feet of women cut off in their prime, in token that death had come upon them before the fuliness of their days, or ever they had drunk deep of the sweet joys of the world. But the custom is on the wate, and it is only in noble houses and among the well-to-do that you will now see the like 1.2 The Brahul also lay an iron bar on the belly of the dead to keep down the swelling, and place a pot of rice or other grain by the head, which is the fee of the washer.3 In southern India peor people pay the corpse washer a fee of four annas, others from fifty to a hundred rupees, and the author has seen them obtain in this way a pair of shawls, brocades, and other valuables. These people desire the death of some great man so that they may receive money and clothes. Many wealthy, ign rant people have a horror of a corpse, and refuse to touch the clothes and farmture used by the deceased before death. These there's are, therefore, given away in charity to the washers, who dispose of them in the bazars.

The shroud (kafan) consists of three pieces of cloth for a man, five for a woman. Those of a man are, first the cloth (izar, lang) reaching from the navel down to the knees or anklejunts. This is torn in the middle to the extent of two-thirds.

* At Sixing in the Deman the shr will as severity-five feet ing for a man, non-ty feet and for a wiman (EG. x.x. 133 f.).

^{*} Mrs M - - H ==== Al., 73 , of Lane, ME. a. 203 f

² Fray, 121 f

Parties, AN in 21 In parts of England a parte of solt is laid on the specific tempury so, it is said of checking decay I Prand, O service of Figure 1.

the two divisions covering the legs being tucked under the a on both sides, the upper part left entire covering the fore part of the pelvis, the sides tucked under to left and right, and the ends tied behind. Secondly, the shirt (quints, kurtil, alf). pairaham), reaching from the neck to the knees or ankles, having a slit made in the middle through which the head is passed, and drawn down before and behind. Thirdly, a sheet or envelope (liftfa), reaching from the head to below the feet. Women have two additional pieces: a breast-band ("Inaliand) extending from the aim-pits to above the anklejoints, and a veil (dimuni), which energles the head once and has its two ends hanging on either side. The first er chief cloth is called the shroud (kafan), and religious sentences should be traced with the clay of Mecca on the part which covers the breast. Various perfumes, such as rose water (gulab) ofto of roses ('itr) and powder (abir), are spraided over the body, which is then covered with a sheet, the skirte of which are tied together at both ends to that on which the body lies. Finally, a shawl or some such covering is thrown over the upper sheet, a Koran belonging to the Mulla is placed at the head of the bier, and the body is ready for interment. There are, of course, differences of practice according to the wealth of the family. Though there may be plenty of cloth in the house it must not be used for the shroud, and the materials must be bought lest another death should follow. The practice of pilgrims dipping the shroud which is intended for their lurid in the water of the well Zumzam at Mecca is now confined to prople like the Sudanese, Indians, and some Algerians.1

In the Decean the manner of shrouding is as follows. Having placed the shroud clothes on a new mat and furnigated them with the smoke of benzoin or benjamin, and sprinkled them with perfumed powder, essence of roses, or rose water, the sheet is first spread on the mat, then the bin-cloth, above that

Les ler, 218. The stroud was sometimes assumed by persons in danger of death, as in the case of the rebel, Malik Qasim Barid, we presented himself before Sultan Quil Quib Shah of Golkon is (1512-43) weating a shroud, and with a sword slung round his neck, impliming pard in (Ferialita, in: 347). White and green are the usual of are of the shroud, or any colour save blue, but white alone in India (ERE 17, 501).

the body-cloth, and on the top the breast-cloth. In the case of a woman the head-cloth is kept separate and tied on afterwards. The corpse is carefully brought from the washingplace and laid on the shroud-cloths. Antimony (surmi) is applied to the eyes with a tent made of rolled-up paper, with a ring (chhalla), or with a copper coin. Camphor is rubbed on seven places: the forehead including the nose, the palms of the hands, the knees, and great toes. After this the shroudcloths are put on in the order in which they lie. The shroud must be white, no other colour being allowed. It is, however, admissible to spread a coloured cloth over the hier (janaza, tabat), or on the coffin (sanday, sunday), because after the funeral, or after the recitation of the Latina on the fortieth day, this is made over to the Faqir who is in charge of the cemetery, or it is given in charity. The coffin is a square box the length of the corpse, but when the latter is removed the coffin is brought home. Among the poor a coffin is sometimes not used. In the case of a man his turban is often laid on the coffin.1

After shoulding the body they tie one band across the head, a second below the feet, and a third about the chest, leaving about six or seven fingers' breadth of cloth above the head and below the feet to admit of the ends being fastened. Should the widow be present they undo the head-cloth and show her the face of the dead. She is asked to remit the settlement which he had made on her, but it is preferable that she should do this while her husband is alive. If the widow be absent she should remit it when she receives news of his death. If his mother be present she says 'The nalk with which I nursed thee I freely bestow on thee '. This is done because a person is considered to be under an obligation to his mother, and this debt she remits in this way. But this is merely a custom of the country. and not prescribed by the Law of Islam. Over the corpse a flower-sheet (phul ha chadar) is laid, or merely wreaths of flowers with some perfumed powder. In Gujarat the widow breaks her glass tangles at the death of her husband according to the Hin in practice, but among the Mochi or cobbler caste she continues to wear a red handkerchief.2 Then the Fatiha is

Manueci, un. 153.

recited with the Qultexts: 1 'Say, God is One! Say, I seek the protection of the Lord of the Daybreak! Say, I seek the protection of the Lord of Men!' This recital confers on the dead the rewards attached to these texts. When this is done the body is raised with the mat on which it lay and placed on a bed, and a sort of ber (dold) is made by constructing an upper framework of bamboos, or, if they can afford it, it is placed in a coffin. In the United Provinces Shi'as cover the coffin with a cloth and place a canopy over it the coffin being usually thrown away after the functal. In Gujarat a shawl is laid over the bier, of green or other dark colours for men, red for women. It is a common custom, in order to baffle the ghost and prevent it from returning, to remove the corpse, not through the house door, but through an opening in the wall, as was done at the burial of the En perors Akbar and Shāhjahān.3

Four or five relations or friends carry the bier on their shoulders, being every now and then relayed by an equal number of bearers, some touching it with their hands and repeating the Creed or the Bene lietton. The funeral procession moves at a rapid pace to avoid the evil spirits which beset the soul until the interment.4 It is highly n critorious to fellow the bier and that on foot, this being one of the imperative obligations (farz kifal); but if one out of eight or ten persons present perform this duty it is held to be sufficient. People who meet a funeral should rise and follow for at least ferty yards. No one, however, should walk in front of the corpse. as this space is left for the angels who precede it. The service is generally performed in a mosque in preference to a grave-yard, which is held to be polluted. The service should be recited by the 'owner' of the corpse, that is, the nearest relative, but if he is not present or is illiterate any other person

^{&#}x27; Qui means 'say . The texts are chapters 112, 113, 114 of the Koran.

^{*} BG 1x, part 2, Ing

^{*} Smith, Altar, 327; Manucci, ii. 126; iv 431; Frazer, The Brief in Immediaty, 1 4724; Crocke, Figure Religion, ii. 56.

^{*} It may also be intended to puzzle the ghost and prevent its return (ERE, in 4.06). The Jews haster the function to avoid the Similar revolutions (Hastings, Dec. B. V. i 332).

³ Manhair, n 413

present at the request of the relatives performs the outy. The Qazi or his assistant is appointed to bury the friendless poor.

The form of the service is as follows. First, some one calls cut, as they do at the summons to daily prayer, ' Here begin the prayers for the dead (as-salātu-l-janāza). On this summons all persons within hearing should go to the spot. Those present stand in three rows, the Imam or leader in front, apposite the head of the corpse, if it be that of a man, and in line with the waist in case of a weman. The service consists of four recitals of the Takbir or Creed, ' God is very Great!'. the Durá I or supplication, and the Du'a or prayer for forgive ress. The In.im recites the 'Intention' (night), the notice that he intends to begin the rite. Placing his thumbs on the lobes of his ears he calls out 'God is Great!' Then he lays his right hand over the left a little below the mavel, the congregation doing the same. Without removing his hands he says the prayer (duca), the blessing or ejaculation (subhan), reads the second tree I and in like manner the third and I with. After which he calls out again the words "God is Great!" Then turning his face over the right shoulder so that the congregation may be able to see him, he repeats the same words, adding "The Peace be tpon you and the Mercy of Gid!" Those present repeat the Creed and the Salutation (swam) with the In.am. After that the 'owner' of the corpse calls out 'All have permissen to depart! (rubbod-i-dmm), meaning that all except relatives and close friends may have.

The latche for the dead is again recited, and the beer is raised and taken to the grave. One or two persons, relatives or others, discentiants the grave to lay the body down, while two take the sheet that covered the body, twist it round, and lifting up the body put it under the waist. Then standing, on conteach side of the grave, they hold on by the two ends, and with the help of two or three at the head and as many at the foct, they had the corpse to the men who have descended in to the grave. They lay the body on the back with the head to the borth and the feet to the south, turning the face to the westward that it was is Metal, the Q the Some time the head in that with the countries the right side including the head.

d

person present takes up a little earth and recites mentally of in a whosper the words. Say He is God alone, God the Lternal. He begetteth not and He is not begotten, and there is not like unto Him!! Or this verse 'From it [the earth] we have created you, and unto it we will return you, and out of it we will bring you forth a second time!'! The earth is then gently replaced in the grave, or arranged by those which are descented into it.

It is sometimes the liabit to place messages or prayers with the dead. At the funeral of a Bohrā a projer for pity or its soul and body addressed to the Archange's Michael, Gabrol or 'Arrāil is placed in the dead man's hand? Firoz Shāh of Deihi writes: 'Under the guidance of the Almighty Larrange i that the heirs of those persons who had been executed in the reign of my late lord Muhammad Shāh, and those who had been deprived of a limb, nose, eye, hand, or foot, should be reconciled to the late Sultan and be appeased with gifts, so that they executed deeds declaring their satisfaction, duly attest if by witnesses. These deads were put into a chest which wis placed in the Dārud-amān (the house of peace) at the heal of the tomb of the late Sultān, in the hope that Ged in His great clemency, would show merey on my late triend and patron and make these persons feel reconciled to hun'

The grave, which is usually dug beforehand is about four cubits square, with a hole in the centre as meanly as possible the size of the body. In some cases a small wall of trick or clay about a cubit and a half high, is creeted, leaving saffic at room for the corpse. Over this, to prevent the earth from pressing upon the body, planks, slids of stone, or large earther pots are placed testing on the grave wall, and upon these the

¹ Komin. exit: xx 57. 1 BG .x, part 2. 5

Elnot Dowson, in 385 f.; Ferishia, a 464 to spare the Ezer a custom of placing e-pies of the Book of the best with the corporat Erman. Life in the ent Ford, 315 f.; FRE in 402. His last the same in the line for language print FG ax. 200, axiv. 31, and of Skeat-blazden, Poor Larger for Many 1981.

[&]quot;March and a service of A day, we are the example of the large of the

carth is filled in, the surface is smoothed with water, and it is formed in the shape of a tomb. After the looly has been placed in the grave some people lay planks obliquely over it, on of their en is resting on the right, the other on the left side, and over these mats are spread to prevent the earth from falling into the recess containing the body. A more elaborate arrangement to prevent the pressure of the earth upon the body is to take a sid-chamber (haghli, label) on the east side of the Pray, level with its bottom and the length of the body. When the corpse is placed in this side-chamber, the entrance of it is losed with mats or wood, and the grave is filled up.

Some people during their lives select as attable spet and have a grave made lined with bricks and mortar, which is a violation of a pricept of the Prophet. Like those of the Greeks and Romai set to tomb is often built on the side of a road because the deathing to be rear the sound of busy human bie. Others have a new soleran emajourary built over it, or merely surround it with a will in the form of a square, or they follup the grave with said or some kild of grain, ginerally wheat or rice, a sole. In fair custom which does not so in to prevail in the torth, and is possibly, survival of the rite of feeding the dead. When the covider dies they busy to minimit and make a structure if all over it with space stones.

The rule for digging a grave is that if it be beinded for a woman the depth should be the height of a man's class, it raman the height of the waist. The reas in for this assigned by the Branch is, "that the nature of a woman being so restricts, with the large proportion of earth up in for she would not remain quiet, even in the grave". In general, graved against dig the grave whould measure, the length of the corpse, allowing for, or four and a balf, cubits for its length of the particularly tall person or for a chall they measure the body.

reference to the state of the s

When laying the body in the grave, should the space prove to be too small the ignorant consider the dead person to have been a great sinner and think the circumstance very unlucky. The grave-diggers receive as their fee from eight annas to five rupees, according to the means of the family, but wealthy people give much more by way of a present. It is customary for the grave-digger, without any further remuneration, to plaster and smooth the surface of the grave-nound, which he does before the visitation (ziyarat) on the third day. The Fagir who lives in the cemetery, except in the case of the graves of the friendless dead, never allows a grave to be dug without claiming a fee of from one to a hundred rupees from the relatives. This forms his means of living. The cloth which was spread on the bier becomes his perquisite, but he spreads it on every visitation day up to the fort oth, when he appropriates it. Some people, besides this cloth, have coloured sheets constantly spread on the grave. Pour people who cannot afford to raise a tomb simply smooth the surface of the grave. In northern India 1 they make graves of cartl. broad at one end and narrow at the other, in the shape of a cow's tail or the back of a fish, and pour water on it in three longitudinal lines, so that it leaves a mark something in this form:



In pouring the water they begin at the feet and end at the head, where they leave the water-vessel inverted, and stick a twig of the sweet basil (ocymum basilicum) or pomegranate tree, near it in the earth. In Arabia and other Musalman countries it is not customary to pour water on the grave, but if a hurricane blows they sprinkle some water over it to prevent the dust from blowing about. The Baloch, probably to prevent damage to the corpse by an mals the jackals, heap dry brushwood on the grave, which is removed after six months, and then the grave is marked out with white stones.²

The author has not stare the part of northern In no where the custom prevals.

After the burid the Fatil a is received in the name of the dead. As they return home, when about forty pices from the grave, they recee the Fatha in the point moves of all the dal in the centery, this being known as the Dierror ' teletery' latina. At this juncture two Argels, Mickey rel Nakit, 'The Urknown and the Republic rick' to the dad man, rake him sit up, and name wheare as to be all Is Proplet and to what religion he bill age. If the has been aged non be replay to these quest is, but if he was a fit rant been established as 1 sts rate, or be receive that seemed become contact to state. Its than latter on a 12 to ... severely terminal him in I hear han with a split to he 1. or at a transfer Marine of the process of Marine. " Novir v sat to graves of minicle at 1 : a M . w . Bests Linus-Irrariant M. come to the sect Maril, his a Maril, Area to the interpolation and in the deal for his has been a beautiful at the Manager of Exponents, of the war to be in sers well's mineral and staken, and the service 3 L r . 22 to saile of the grave The rest to the " species of the tore of of istalling a south to a rethe grave prossuperities of seef to en all the by the Rimers al staken from the book of the set is not received for reproductive The way to the territories of war the are respectively says to the contract of the The cripary sacrist Introcerefact in a training Argelof Double, struct the best of the grave to the fire will the out to Gallepurt and part of the tree The at the centery every ore, a think the of stringer grade sect from the fire to the contract of the co in the fair of the deal. The winds at the first

Hand to the second of the seco

¹ Carret DET

rites accompany the friends of the deceased to their houses, where they recite the prayer of good intent that he negational) in the name of, and for the bencht of, the family, and ecosole the master of the house, recommending to him patience and confort, and then depart. Sometimes before they leave they are offered some drink, such as curds or butternalk. Sometimes relatives and friends send food from their houses because it is not usual to cook anything in the house till the third day after a death.

Tombs are generally made of clay, stone of brick and mortar or sometimes a single stone is hewn into the shape of a tomb. forming three oblong or square platforms (taxa, encorerand a half cubits in height or somewhat iss. Above that if for a man, they make a platform about a cubit or nere in height, a semb ing the hump on a camel's back or the track of a fish, in breadth one or one and a half spans. Royal tends, of course, are built on a non-magnificent pattern. In instance, that of Akbur has at the bottom a ponth, above to se a platform with leaf ornament, above that a smaller pain plinth, while above this is, again, a projecting platform with leaf decoration, and the upper surface is encless by a low screen of marble tracery.2 If the tomb is that of a won in the length and treadth of the tomb are the same as for a mar, back in height it is less, being from four firgers to a span, and flat in shape. The plat orm (take it) of a boy is of the same type as that of a man, but in height it is less, and that of a girl like that of a woman, only smaller in size. Some people erect a langholder (charaghdan, charaghdan) at the head of the tomb, on which lamps are lighted on Thursday or Foday evenings. In northern India tombs of men are distinguished by a segment of a cylinder called a ' pen-box' (qalamdan), raised on the flat upper surface, while those of women have a flat upper surface in shape like the wooden boards (takhti) on which children are taught to write. Many stone tombs have an oblong hollow on the top which is often filled with carth, or in the case of saintly women devotees sometimes fill tre hollow with the sediment of pointed

Possibly through fear that the great may be ested with the find a Frazer, RAL My 91 ff h.

Synd Muhammad Lat f. Arra, Hest rund and Descriptor, 1 s ff.

sandals od. On the tomb of Jahanara Begam (1645-80), degitter of Shahjahan, and a disciple of the Saint Miyan Mir, which is situated in Old Delhi, a recess is sank in the upper sale of the marble block, in which grass is planted. On it is inscribed the verse, 'Let green grass only conceal my grave; grass is the best covering of the grave of the meck '.2 In the lorabin Rauza at Bijāpur the men's tombs are distinguished ir in those of the fules by the arched ridge-stones along the Up, the ladies' tonds being quite flat, the ridge-stones being and to represent the pen-box indicating a learned p rson, and between the seventeenth century a mane. In south India " tas make tonds for men in the same shape as Sunnis lo for w men, and for women like those of the Sunni tombs for men. but with a hollow or basin in the centre of the upper part. Since have a stone creeked inscribed with the name of the Or rise let ther alone or in conjunction with that of his father, to getler with the date, year, month, week, day, on which he ded. Some have this inscribed in verse or prose on the four wills of the timb. A few have the name and date of death ongrave I on a square stone tablet fixed over the entrance door of the nor sheum, or they write it in ink over the door. In Afgle costine in Salfa graves stones with engravings of shields, sworts, or linces marking the profession of the deceased are front and in Karlstan the figure of a warrier is painted crawcos crina marai. Among the tribes on the north-west front or the Orakousi Pathans place over the grave a tumbstone, carved or plan, according to the means of the family. Occasena's a piece of wood, two feet long by six inches broad, is sarve land decorated with figures of birds. A nan's grave has only to the next has, one over the head and the other over the knee The graves of Mullas have a white flag on a stick at the test and a waterpet (ku,a) in the middle, wille those of a · . 'vr (statid) also have a flag.5 The Info-Musalman

^{1 2 . 38, 12,}

^{1 - -} raws. Lieft 1. and forest, St. Tacharat Sarat. L. f. f.

^{· &#}x27; R se, .. 1+2 f.

cemeteries are, as a rule, carclessly protected, and the graves are left in a runous condition, trespass by people of other religions and by animals not being prevented.

The Prophet is said to have reproved a woman for lamenting over a grave, and he at one time forbade, at another permatted. the visiting of graves, especially by women. Skandar Loti of Delhi (1489-1517) forbade women to go abroad or to make offerings at Musalman shranes. Aurangzeb issued erders against the rooting of buildings containing totals, the whitewashing of sepulchres, and the visits of women to cometeries. while Firoz Shah (1351-88) prevented won en from visital tombs on the ground that it led to immorably. But natural feeling has made the custom general in India. Some believe that the ghost remains near the tomb, with liberty, however. of going where it pleases, a belief which they support by the Proplet's custom of saluting graves, and his affaroation that the dead heard these salutations. Hence arose the cust and common among Misalmans, of visiting the tonds of their relations.4

On the third day after the burial, ther tes known as those of the third day (lija), the visitation (linaral), the flower offering (phod charhanes) are performed. On the second day they take fruit, feed, betch a sheet made of flowers, sweethicats, perfumed powder (argija) and benzo a pastilies (sal bath) and lay there on the spot where the death occurred. On the third day early in the morning the make relations and Mullas take these things to the grave and have a recital of the whole Korat (knatu-o-qui'an) done by the Mulla, once, twice or oftener, in order to transfer the benefit to the soul of the dead. This is done by distributing four or five sections, of which there are thirty, to each of the read is, who thus get

M 12 M. 1 31 , 41 403 , Lane, MF in 271 The Property of month of the vertices s, and the practice is non-minimum tool by Miss in the area as a result of the control of the EFE in 734

^{· 1 ·} m 1.19. 1 6.7

January, Ly J. J. J. L. W. F. I. F. & D. as n. Co.

[·] Sach heir, Irina a, I com, 55

The are increased that it and item, say larged, in a less in the larged to the less in the

through the work rapidly.1 Rich people employ fifty or more Millas for this purpose. When this is done they spread a white, red, or other coloured sheet on the grave, lay the flower sheet over that, and burn pastilles of benzoin or alocswood. Each ruan throws a few flowers into the perfumed water, and with prayers for the remission of the dead man's sins they rub the powder on the grave over the place where the head and breast of the corpse rest. The Fatiha is recited, and the food is distributed to the Hafiz, or those who know the Koran by rote, the Mullas, Faqirs, and the poor. Grain, salt, and money are also given in alms. Then having recited the prayer for all the dead who rest in the cemetery (dd ira fatiha) they return home. In Gujarat friends and relations meet at the m sque, where each of them from small books reads a chapter of the Koran, praying that the merit of the act may pass to the soul of the dead. A Maulavi or learned doctor preaches a sermon (waz), after which a tray full of flowers and perfumed powder and oil is handed to the guests. Each one as it passes poly out a flower, dips it into the oil, and the whole is poured on the grave. Before leaving the mosque, and again on arriving at the house of the deceased, prayers are offered for his soul and a dinner is sometimes provided. Visits of condohas e ('aza') are paid about this time to the bereaved family.2

For time days after a death most people cannot cat or drink at the house of the deceased, nor invite the members of it to feasts. Brahūi widows neglect washing and care of their persons for fifteen days after their husbands' deaths, and at the end of that period their friends bring them the powdered leaves of a plant with which they wash their heads and cease mourning. Musalman mourners do not eat meat, fish, or savoiry food, a local custom not prescribed by the Law. On the ninth day at noon the mourners prepare bread and sweetmeats, and after reciting the Fatiha, eat and send some to their neighbours. In the evening there is a dinner, part of the food being given to the Faqīr of the burial-ground and to

In Persia sneets of the Korin are distributed, so that the recita may be quickly done. Morier, Hugo Baba, 303,.

L.A. x. part 2, 184. For the custom on the North west Frontier sec. In the cut, 1436.

Masson, Journey to Kalat, 434.

other Paques. It is a custom of the vulgar never to cat any food cooked in their own houses after partaking of the funeral feast, and when they receive a share of it they do not all ow it to be brought within doors, as they say that it deprives them of the power of speech, but this, says Jatar Sharif, is merely fancy. The visitation (zegárat) at the grave on the tenth day differs little from that of the third. Some people prepare food and distribute what remains. This is done also on the functionth day when, after reciting the Latha, they take a flower-sheet to the grave, spread the sheet on it, and rub sandalwood on the sheet. Among Shales in northern lines similar rates are done on the third (tya), the tenth (dashele), the twentieth (linear), and the third (tya), the tenth (dashele).

Dark blue is the mourning colour, black that of the 'Abl isside Khalifas. Mourning dress, however, is not favoured, and when it is worn it is by women, not by i and. We lowed wife period of seelus on ('allut) for four months and ten days after the death of their husbands, during which they never leave the house nor join in amusements. In Gajarat other customs have been borrowed from Harlins, such as the breaking of the bangles of the widow and mother of the decease in The mother may get new bangles, but, except when they are of gold or silver, the widow when she marries again can never wear branchets or a mose-ring. When a woman friend visits a widow for the first time she breaks into a wall and the widow joins in the lamentation until she is soothed. This is known as 'the face lading' (menth dhanked).²

Prayers for the deal are not universal, but the Prophet is said to have recognized the practice. If they are said there is no prostration (s), in, but there are recitations of the Korār. Walhābis strongly of pet to prayer for the dead.

On the thirty-much day food such as the deceased was in the habit of cating during his life is cooked and placed with perfunied powder (argaya), antimony (siamā), lar pelack (hā,a), betel, and some clothes and jewellery of the deceased

W. J. 271. 140 . 18 . 18 113 . Polyromany, 1 10 . Late. 4 N 1 118

^{* 1 .} n n, 1. 1. 337, is 1.3; H., thes, 471, Lane, 4 V : 382

^{*} Nove 1 100

on the spot where the death occurred, and over them a flower garland is hung from the ceiling. This rite is known as 'thling the side (hamber of the grave' (labd bharna). Some silly women believe that on the fortieth day the ghost leaves the house, if it has not fone so previously, and that if it has left it returns on that day, notices the things which have been laid out, eats of such of them as it fancies, swings on the flower wrenth, smells the sandalwood, and then departs." On that day they keep vigil (raijagd), and if any reciters of the Koran or of dirges are present these are recited. But these ricas about the return of the soul and eating food are contrary to the Law of Islam. During the firty days a cup (abhhera) of water and bread are laid out on the place where the death occurred. The water is left there all night, and next morrow gut is pound out at the root of a green trie, the I read and the cup being given to some Faqir. A laup is generally I ghtel at the place of death, where the body was washed. and sometimes on the grave for three, ten, or forty nights this being a Hin lu practice.2 Every evening a up of water and some find are sent to the mosque, and any one, after saving the fatha in the nan cof the lead new ed of this food. On the morning of the fort eth day a visit ston (cojurut) is made to the grave. In Sind the higher classes usually employ a reverent teacher, the Akaun or Akland, to read the Koran at the grave for forty days, and even the poorest rough try to do this for a week or a forti whit. An ong the liferary classes it is common for a main to recite the Koran in the presence of the deal for many years after his decease.

On the third, sixth, winth, and twelth mouth after a death —wor, it generally observing these rules a few days before the expiry of these pensis in is usual to cook food, to eat it after the Fatha has been said, and to distribute the remainder. Well-to-do people in the name of the dead give charity in money and clothes, at I lay a flower-sheet on the grave. Wenen sometimes visit the grave, and it is necessarily to men to necte the Fatha there every I hally, but nost

[·] f n f -1 f r the test, see FRE vi f 5 ff.

people do this on Thursday. After the first year the dad man is numbered with the sainted dead of the family, and the Fātiha is said conjointly for them at the Shab-i-barāt or on the 'Arafa or vigil of the Baqar 'Id festivals. In Egypt the tomb is visited on the 'Idu-l fitr and palm branches are laid on it.'

The following is the time usually occupied for the performance of religious and social rites, for which leave is generally given to Musalman sepoys; (a) Domestic rites—Chhatha, Chilla, 'Aqaqa, Mundan, Salgirah, Busmilah, Khath, Koran ka hadiya, Biligh hona, Jahaz ka nazr, Murid hona not more than a day and a half; Shada, or marriage, ten days, but if time presses, five days are sufficient; Juma'gi, one day; on the death of a relation three days, i.e. until the first visitation (ziydrat).

(b) Religious rites. Muharram, thirteen days, but if pressed for time ten days; Akhiri-chār-shamba, a day and a half; Bārah-wafāt, a day and a half; Dastgîr kī gyārahwīn, one day; Zinda Shāh Madār kā 'urs, a day and a half; Qī ir ka 'urs, a day and a half; but only one day to these at a distance from his shinne, who merely perform the rite of lamp-lighting (chirāghan, charāghan) in his name; Maulā 'Al. kā 'urs, a day and a half; Sha'bān kī 'Id, two and a half days; Ramazān kī 'Id, in the month Shawwāl, deserves no leave; Bandā Nawāz kā Chirāghan, one day; Baqar 'Id, two days.

1 Lane, ME in 211.

CHAPTER X

THE FOUNDATIONS OF ISLAM

Ist TM, 'resignation to the will of God', denotes the religion taught by Mahammad, the Prophet. In it is included the observance of five primary duties ("ibādat): bearing witness that there is but one God; reciting daily prayers in His honour; giving the legal alms; observing the feast of Ramazan : making the pilgrimage to the holy places at least once in the lifetime of the worshipper. Other definitions of these dattes include: the recital of the Kalima or Creed; Namaz or prayer; Roza or fasting; Zakāt or almsgiving; Hajj or pilgrimage. In Persia they are understood to include six obligations incumbent on every believer: Salat 2 or prayer; Sa'un or fasting . Hajj or j'ilgrimage; Khams, tithes, literally 'a fifth part'; Zakāt or alms; and, under certam circumstances, the necessity of the Jihad or war against the infidels.3 In an or belief includes six principles: belief in God, in His angels, in His books, in His apostles, in the Last Day, in predistination by God "Amal or practice includes: recital of the Creed; prayer at the five stated periods during the day; the observance of the Ramazan feast; the pilgrimage; the legal aln.s. An Indian Mussiman writer states that the chief articles of the Paith are : belief in the Unity of God; in His angels; in His books, these including with the Muhammadan the Christian and Jewish scriptures the followers of the two latter religions being known as Aldu-l-kitab, t behevers in the books'; in His prophets; in His government of the

I clearer plan mage 'umen', contracted with the greater plant age to a second rises at Mer a, which are ristractions, but the equal to the Haji Haji means 'a festival, visit to a shrine' (El.S.) I the

^{*} I'm will calle was him wed from Jewish or Christian sources. Mary Litt. Minimus, 1.2

the Unit we Higher leading ERE, vin 889 f.

world; in good and evil as coming from Han; in the Day of Resurrection. Din, another important term, has a wife range of meanings which may be summed up as 'practical religion'.

The Musalman Creed (Kalimatu sh-shahd lat) runs: La ilaha illa 'illahu: Muhammadan Rasalu 'ilah, 'There is no God but Allah: Muhammad is the Apostle of God.'

Sunnis generally offer prayer in a mosque (masjid), usually under the guidance of an Imam 2 or leader, if such a person can be procured. Shi'as usually offer their prayers alone. The presence of a learned man is highly desirable, but if they cannot find one they pray alone. Almost every Shi'a keeps a piece of the sacred earth of Karbala (khāk-i-Karbala), a city in Al-Irāq, the scene of the martyrdom of Husain upon which they place their forcheads when they offer prayer.

Sunnis observe the prescribed forms of prayer, as described below. The ShPa prays three times: Fajr before sunrisc; at noon when he repeats the Zuhr and 'Asr prayers, and at sunset when he says the Maghrib and Isla prayers. Sene of them also say the Tahajjud or mulnight prayer. Bohras 'in prayer differ from both Sunnis and Shi'as, in that they follow their Mulla, praying aloud after lam, but without much regularity of posture. The times for commencing their devotions are about five minutes later than those observed by Sunnis. After the midday and sunset supplications they allow a short interval to clapse, remaining in the mosque meanwhile. They then commence the afternoon and evening prayers, and thus run four services into one." A clear distinction is marked between Du'a, or private supplication, and the Sa'at, or liturgical mosque service. According to some authorities prayer should not be said in a bath, as it is the resort of the Jinn. It is, however, usually the custom to recite the Ruku'tam or 'two-bow' prayer after religious ablution in the hot weather, but this is improper (makruh), without being sinful, to the members of the Hanafi sect.4

² B J. 1v. part 2, 126; Sale, Koran, Preliminary Localizer, Just

The Imam is the Khalfi, or substitute for the Prophet, or for Allah (FRE, vii. 878 f.)

^{*} Census Report, Berar, 1881, p. 70 f. Burton, Payronoge, 1. 7

The Farz or obligatory prayers may be said in any place however impure, but the Sunnat or traditionary and the Nafl or supererogatory prayers are improper, though not actually unlawful, if said in certain places. The terms imposing duties are: 'forbidden' (haram); 'required' (farz, wajib); 'recommended' (mandab, mustaleabb); 'indifferent' (mubah); 'dishked' (makrah).

The following are the times of prayer: i. Fajr kī namāz, Salatu-l-fajr, or morning prayer, is said from 5 a.m. to sunrise. Should this hour unavoidably pass without prayer having been effered, the same prayers should be said at any other convenient time; and although the same blessing will not attend a prayer that has been omitted at the proper time, it should nevertheless be said, and not altogether neglected. 11. Zuhr kī namāz, Salātu-z-zuhr, Namāz-i-peshīn, or midday prayer, between 1 and 3 p.m. iii. 'Asr kī nan āz, Salātu-l-'asr, Nanaz-i-digar, or afternoon prayer, from 4 to 4.30 p.m., or tell sunset. iv. Maghrib ki namāz, Salātu-I-maghrib, Namāzi-shan, or sunset prayer, at 6 p.m. or immediately after sunset. This is of special importance, and it should not be delayed beyond that time. v. 'Ishā kī namāz, Salātu-l-'ishā, Namaz-i-khuftan, or prayer when night has closed, at bedtane, between 8 p.m. and midnight. Should a person, however, be unavoidably kept awake by business or amusement beyond that period, he may say the prayers any time before daybreak. Members of the Hanafi sect wait till the whiteness and not gleams of the west have totally disappeared, and the other three orthodox sects wait only till the ruddy light has waned !

The above five times of prayer are obligatory (forz). Besides these there are others known as 'traditional' (sunnat) and 'supererogatory' (naft), which are observed by more religious and devout persons: Salatu-l-ishraq, Namaz-irshraq, 'Ishraq ki namaz, about 7.30 a.m.; Salatu-z-zuhä, Namaz-i-chasht, Zuhā ki namāz, before noon, from 9 to 11 a.m., or, if there be not lessure, at any time before surset; Salātu-t-ta-i-jind, Namāz i tahuppid, Tahajju i ki namāz, at nadnight or at any time before daybreak; Namāz-i-tarāwā, prayers of

rest, sometimes applied to the prayer said daily at 8 a.m., but more particularly to prayer, usually of twenty bows, recited at night during the month Ramazān. It is so called because the congregation sit down and rest after every four genuflections and every second Salutation or Salām.¹

Many are the blessings promised to those who fast during Ramazan, the ninth month. Among others the Prophet, Muhammad Mustafa, 'The Chosen', on whom be the Peace! -has said that only those who fast will be privileged at the Last Day to enter Raiyan, 'one whose thirst is quenched', one of the eight doors of Paradise, and that the effluvium proceeding from the mouth of him that fasts is more grateful to God than the odour of roses, ambergus, or musk. During the fast eating, drinking, and sexual congress are forbidden, as well as the use of betel leaves, tobacco, or snuff. If, however, the observance of any of these rules be inadvertently neglected, the fast still holds good. But if neglected intentionally the offender must expiate his guilt by the manumission of one male slave (ghulam) for every day that he broke the fast. This rule is now obsolete since the abolition of slavery in British India.2 If he cannot afford to do this he must feed sixty beggars, and if that likewise be beyond his means he must, independently of fasting during the month Ramazān, fast for sixty days together, any time after, for every day that he has broken the fast. And he must add one day for the day he broke it; then and then only will he receive the reward of the fast.

Those who observe this fast breakfast between the hours of 2 and 4 a.m., this meal being called Sahār, Sahārgāl.ī, 'daybreak', and take food in the evening immediately after evening prayer. During the time appointed for this fast, kettledrums (naqqāra) are beaten in the mosque, and in large cities the royal band (naubat) plays to give warning to those who fast that they should rise and eat. During that time

^{*} Mishket, i. 277 ff.; Haghes, 628.

^{*} Slavery, as far as established by law, was aboushed in India by Act V, 1843, but the final blow was dealt on January 1, 1852, when the sections of the Indian Penal Code dealing with the question came into operation (Sleeman, Rambles, 282; Balfour, Cyclopiedra of India, in 672 ft.).

CHAP, X

some Fagirs come to Musalmān houses, beg and recite verses of admonition and advice to wake people from their sleep. When the house people rise they give them something to eat, and at the hearing of the Friday sermon or bidding prayer (khutba) they give them, according to their means, a rupee or two and some clothes. On the first day of Shawwal, the tenth month, comes the Ramazan ki 'Id, or Ramazan celebration, when every one who fasts before going to the place of prayer ('idgah) should make the customary fast offering (roza ki fitrat), which consists in distributing among a few Faques some 5 lb. of wheat or other gram, dates, and fruit. For until a man has distributed these gifts or the equivalent in money the Almighty will keep his fasting suspended between Heaven and Earth. These gifts must be given by the head of the house for himself and each member of his family, slaves not excepted, but not for his wife or grown-up sons, since the fornier should give them out of her marriage portion, and the latter from their own earnings. It is the divine command to give alms (zakat),1 a word meaning 'pur fication', annually of five things; money, cattle, grain, fruit, merchandise, provided these things have been in the possession of the giver for a complete year. The duty is not incumbent on a man who owes debts equal to or exceeding the whole amount of has property, nor is it due on the necessaries of life, such as dwelling-houses, clothes, furniture, cattle kept for daily use. slaves employed as servants, armour or weapons for present use, books of seience or theclogy, or tools used by craftsmen "

The rates are as follows: The Sāhib-i-n sāb, or owner of an estate of Rs. 80, pays I in 40, or 2½ per cent.; an owner of cattle, such as sheep or goats, need give no alms till they number 40; from 40 to 120 inclusive, one sheep or goat; 121 to 200, two animals: above that a sheep or goat for every 100. Alms on cattle are: from 5 to 25, one sheep or goat; 26 to 35, a yearling female camel; 36 to 45, a two year-old ditto; 46 to 60, a three-year-old ditto; 61 to 75, a four-year-

Sor Hagnes, 659; Banke, 555.

^{&#}x27;the was prescribed when the State was organized (Marganouth, 1997), 413

old ditto; 76 to 90, a two-year-old ditto; 91 to 120, a threeyear-old ditto; 121 and apwards, a two-year-old female carrel for every 40, or a three year-old female for every 50. In the case of cows and bullocks: if he possesses 30 cows, a oneyear-old calf; 10, a two year old ditto, and so on, a one-yearold beast for every 10. Should be possess 1,000 cows, taking their average term of life at 14 or 15 years, as many cows are to be given as will, by their combined ages, make up 100 years. The alms for buffaloes, male or female, are the same as that for sheep. For horses the rate is like that for caracle, or instead of that the Traditions direct that a dinar, or denarias, which should be worth about half a sovereign, but viries in value and does not now represent any current coin,1 is to be given for every horse the value of which exceeds Rs 100. No alms need be given for riding horses or for beasts of burden. For grain and fruits planted in land watered only by the ram, one tenth part; if irrigated from a tank or well, one twentieth For articles of merchandise, provided the owner is Salub i nisab, or well to do, the rate on capital and profits is I in 40; for gold bullion half a misqal, the Roman aureus and gold dinar of 73 grains,2 for every 20 misqal weight; for silver bulbon 2, per cent, provided it exceeds the weight of a rupee, 1 tola, 3 drachms, or 179 grains; for nunerals, if the value be upwards of 240 dirhans, each worth about 5d, a fifth is to be given, and if the capital is invested in business, alms are to be given on the profits.3

The legal alms may be given to the following classes: pilgrims who are unable to defray the cost of their journey; Faqīrs and beggars; debtors unable to pay their debts; champions in the cause of God; travellers who are without food; proselytes to Islām. It is only the very poorest of these classes who are entitled to the grant, religious mendicants never accepting any provision of this kind. Alms are not to be given to Sayyids, unless they particularly desire assistance, nor to the rich, to near relations, or to slaves. It is considered

¹ Yule-Burnell, Hobson-J As m. 2nd ei 317f

^{*} It.d 568.

Bailie, 554 ff; Hugnes, 699 f., Sell. 218 f., Sale. A Pin, Pre-

CALVE, X

d sgraceful for Sayyas, descendants of the Prophet to beg, but there is a class of Sayyad beggars in Gujarat.

It is incumbent on Sunnis, both men and women, to undertake the pilgrimage to Mecca and Mount 'Arafat, Shi'as to Karbalā or Mashhadu-l-Husain and Mazār-i-sharīf in Afghān Turkistan, the burish place of 'Ali, at least once during the r lives, provided they have means to pay their expenses and maintain their families in their absence. He who makes jodgrimage for God and does not talk loosely or act wickedly shall return free from faults as or the day when he was born. It is be of the Hanafi sect he may appoint a deputy in case he desires to make the julgrimage but is prevented through sickn ss or by fear of an enemy. Or if a rich man or prince, without any excuse, sends another person to perform the palgranage on las behalf, he gains the merit of it. A woman going on pilgrinage must have a guardian (makram) her tather, brother, husband, son, or some relation within the probabited degrees. Though the poor are not obliged to perform the journey, many families go to the holy places in boundy (faiz-i-bildh) ships, on which charatable people supply then, with food, drink, and a couple of pieces of cloth, each five cabits long, transport them thither and bring them back. In a cut years the British Government has taken measures to casure the comfort and safety of pilgrams by supervising the transport service, providing rest-houses and lospitals at Je Hah, and by appointing representatives to assist travellers.

On arriving near Mecca, or while still on board, the pigrim (http://logit) assumes the pigrim dress (dirate), consisting of two new cotton cloths, each 6 feet long by 35 broad, with narrow red stripes and fringes, one (ridd) thrown over the back, exposing the arm and shoulder, knotted at the right side, the other (i.dr) wrapped round the long from the waist to the knees or tucked in at the middle. When Sultan Khwaja was appointed by Akhar Mir Haji or pilgrim-leader, the Emperor, by way of joining the pilgrimage which he was never able to perform, stripped himself, put on the dress (itram) and walked some steps with the Khwaja. In the time of the Prophet the circuit of the Kaba was made in

Highes, 700, L2 | part 2, 8 2 Plint-Dras n. v 4 1

a state of mudity, or in clothes borrowed from one of the religious communities of the holy city. Musalnans explain the custom of using a special dress on the ground that they cannot perform the rite in clothes stained by sin, but the real reason is different. It was because the pilgrim's own clothes became taboo by contact with the holy place and function. he could not wear them again, but he was obliged to leave them at the gate of the sanctuary, hence the name ilram root huram, meaning 'sacred' or 'taboo'. On the day the pilgrim assumes this new dress as lathes, rectes a two-bow prayer and puts on the two wrappers without scan, the head being left uncovered. He may wear wooden shoes kharānan). He must wear these two garmerts until he has saersheed the victim at Minā, and has shaved and bathed.

The pilgrim must submit to certain taboos. He must excidquarrels, immorably, bad larguage, light conversation, i.e. must not kill game, cause a bird to fly, or even point to six for destruction; he may scratch himself only with his open palm lest vermin may be destroyed, or all ar be uprooted by the nails; he must spare trees and not pluck a black of grass, abstant from the use of oils, perfumes, and inguests, from washing his head with mallow or lote leaves, from does ... slaving, cutting or plucking out a single pile or bar, from wearing clothes that are sewn, and, for the sar e reason, boots: shade may be enjoyed, but the head remains incovered. The problem against killing at this does tot apply to normal creatures, such as a ktr. crow scorp on, mouse, or mad log. For each violation of these rules a sleep nust be sacrificed. Should a person after assuming the pilgrim habit indulge in sexual intercourse or even kss his wife, the whole mert of the pilgrinage will be lost. There are four stages (migat) at which the habit must necessarily be assumed; on the Medina road, Zū-l-halifā; on the 'Irā i road, Zātu-'arq; on the Syrian road, Hujfa; on the Najd road, Qarn; on the Yemen road. Yalan lam? Some put on

^{*} K Sorth, Re., r & Sugares, 454; ERE 1. 15, Crawny, 58

the sacred habit, by which is properly meant the interdiction of all worlds, enjoyments, a month or a fortnight before they reach. Merca, while others defer it to the last day or two, each one according to his powers of self-denial.

Immediately on their arrival at Media the pilgrans perform the manor ablition ("case") and proceed to the Masjadu-lmaram, or the Sacred Mosque, and kiss the Hajaru-l-aswad or Black Stone, which is said to be an acrobic. Then they make a circuit of the Kaba, the 'tube', sixer times, pr senting the bit stonder to the sained halding the first three cremts bear with the pas gymnastique (lornegla), or peak step and four times by the Imping pace taramount), no ving the shoulders as if wacking in deep sand. The Ka'la is a square building, studied in the centre of the Baitu-l-lah, or House of God. The rain water which falls on its terrace "I we through the "water-sport of pits" (now du-r-ratima) on to the grave of Isnail or Ishmael, where pigrans stard strugging to catch it. In the corner of the Isaba is the Michael I Stone (robust yamani) where prigrams extend their arras, press their bodies against the building and beg parden for the r Sus. Then they go to the Station of Abraham (, clim c-lbm/lim), a stone bearing the hopossion of the first of the patranon, repeat a two-bow prayer, and retring kiss to Block Stone again. This some is said to have been or that y what, but by the constant touching and kissing of it by pagrans this become black. It is set in silver, fixed in the wall of the Kaba; it is said to float in water, and whoever k . . s it obtains forgiveness of his manifold transgressions, year, of all from him as the with red leaves fall off the trees deast on. On the much day of the pagrinage the palgrins perform the rate of running between the bills Safa and Marwa with the s. On racing the top of each I dithey stand for a lew manutes with open hands raised to Heaven, and suppli-

the a refer the rate and a factor proble a series was, no series to the traction of a large of a series was, no have a series was Marco and Traction of the harms was Marco and Traction of the series was a series of

First, for mark, in 197 This is an amount for instance of the property of the attack that have been a first to form the attack that are attack to the first the form markets at 3 3.

eate the Almighty for whatever their hearts desire, for their prayers at this time will undoubtedly be heard and answered

The origin of this custom is as follows: When Higgs. Bioi Hājar, brought forth Ismāil—on whom be the Peace! in the wilderness of Meeca, there being to water or dw. "it; there, she in her distress left the babe, ran frantically it in hall to full in search of water and frequently returned to the child should be devoured by jackals, dogs, or toxis, Meanwhile the child as he was crying chanced to strake his heel against the ground, when water gished out of the said. Hajer made a sort of well and purified herself and the class by bathing in it. This is now the holy well Zamzin a clid in Arabie Bira-Zamzam and in Persan Chāla-Zanzan, Lamzam meaning 'a confused noise of waters'. Pilgrit s on their return bring some of the water with them in guights bottles, or in cotton steeped in it. On breaking the Raica an fast they drink a little of this water, or squeeze the cotton it is common water in order that their sins may be forgiven, also apply a little to their eyes to strengthen their sight. They also drink it at other times as a meritorious act, and wire they cannot procure much of it they doute it with contact water and drink it. It is likewise administered to the ly ... either pure or made into lemorade. It is said that it about it > finds difficulty in pronouncing Arabic he has only to spaint of this water and it will immediately become easy. The we at Melina, also called Zamzam, is known as the bir al Nabi. or 'the Apostle's well'. Another reason is also given for the running between Safa and Marwa. It is said that if the id-1 time a man and a woman were turned into stone for cont. " n formeation within the temple. The Quraish tribe placed was of them on Mount Safa, the other on Mount Marwa, and us I to worship them. The Prophet-on whom he the Pere ! not approving of this practice, forbade it, but finding that his order was not observed he permitted the paper to visit these hills in the hope that this example of Gol's vengeance would deter others from committing a sir lat erm e 1

The expense hurry and noise must originally have present the rate of the x. to.

On the 8th day of the month Zu ishijja or Zislshijji, the last month of the Musamian year, the prigrius assemble at Ma a, where they resit prayers and spend the night. On the On day of this month, the festival of the Bagar 'Id, before they go to Mount Arafat to read the prayers with the Imam, they resite two two bow prayers in the name of each of their relations, except their father, because no one can be sure who was his father, and fronds dead and living, supplicating the Almostity to vouch site a blessing outliem. After the morning prayer they rush importuously towards Jabalu-l-'Arafat, 12 nales due east of Mecca, where having recited two how prayers with the Iraim and having heard the sermon or I ling prayer khatha; they remain on the hall till sonset, and then run quickly to Al-Mazdalfa, 'the aftros er', were trey recite the exeming prayer and stay of metal.

Next morning, the 10th, they start for Minā. On their arrayal at the Masharal-harām, "the place dedicated to religious rites", they stop and offer up supplications to God. Before smarse they proceed quickly by the way of Saturi, "the Treather", Batu l-Mahassar, till they come to the place called Jamrat-al-Akaba, jamra meaning "pelting", or Shartin-al ka ir "the Great Devd", the latter being the name of one of the pilars, the others being called Wasta, "Central Place", and Al-A. a "Earst Place". At each of these three pillars they pick up seven small stones or pebbles, and having recited a proper at 11d own upon them, they fing them at the pillars. This rate is known as Ramyu-rajām or Ramyu-l-pimār, "the throwing of the pebbles". As they fing the pebbles they say, "In the name of God, the Almighty, I do this, and in harred to the Devil and his shame!" "

The or in of this rie is as follows: As His Highness the Proplet Abraha , -upon whom he the Peace!-was taking

tart. Zaque et enth mach, hang'ower fittee',

⁻ i., " n, 1' - ! Ni lab ii

The 'trade of the season and part to war away the seasons the common trade of the war away the seasons the common trade of the

his son Ismail to Mecca to sacrifice him, Satan curses be on him !—appeared to Ismail in human form and said. By thy father is lealing thee to sacrifice thee to idols, do not consent to go '. Ismail immediately informed his father who replied, 'O my child! this is none other than the accursed Devil himself who cones to tempt and decree thee; do those repeat the invocation "Lā haula wa lā quiwata illā hi I-lāhi 'l-lalīya-l-lazīm'. "There is no strength and power save in Alah, the High, the Great!" and east stones at him, when he will instantly depart'. After this fast ion Satan appeared at three places, and each time Ismaīl repeated the 'Lā haula', and fling pebbles at him. Hence arose the custom that pilgnmis at these places repeat 'Lā haula', and fling the stones.

After flugging the pebbles in these three places the pile ios go to Minā to perform the sacrifice (purbānī), which persons wealthy enough to be responsible for the payment of the legal alms (zakāt) are required to perform. They must offer a ram or a he-goat for each member, old or young, of their family, or for every seven persons a camel or a cow. The flesh of the victims is divided into three portions; one for the relatives of the giver of the sacrice, one distributed an ong Faqūrs, the third reserved for the use of the giver.

The origin of this sacrifice is thus told: When Abraham—on whom he the Peace I—founded Mecca, the Lord desired him to prepare a feast for Him. When Abraham, Khalilu-liah, 'the Friend of God', asked what he desired, the Lord answered, 'Offer up thy son Ismāil'. In accordance with this order Abraham took Ismāil to the Ka'ba to sacrifice him, and havir glaid him down he made ineffectual attempts to slay hard. Then Ismāil said, 'Thine eyes being uncovered, it is through compassion for me that thou causest the knife to mass my throst. Bindfold thyself with the end of thy turban and then slay me. Abraham wondering at the boy's fortitude and wis time.

The mash there is condense in the Kotta (XXXVII 101) that Abrahama into note 1 to a mirror Islam, not Ishmael, both Somms and Shi as to ever that Islams was the selected victim; we Sile's note on the Live table, to make the Korin. Hugh s. 216; Hastings, D. 1 BH., 11 437; E. . 1, 11 437;

pronounced a blessing upon head in I did as he said. Repeating the woods 'Bi-ismi 'Bali' I ikbar!' In the name of Allah, the Great!' Je drew the knife across his son's throat. In the meantime, however, the Archaigel Gabriel, stateling Isra'al from coder the blade substituted a broad-tioled sheep in his stead. Abraham on opening his eyes saw to his surprise the sheep slain, and his son standing beside him. Then he and his son joined in prayer, blessed God for His increy and recited a two how prayer with levery one going to Meeca is con manifed to reeste.

their that's pared, the cuttings of both being birned there. They boths, take off the pigram babit, and consider the pigram age finished. The shaving and bothing at Mina are carried out with dishealty owing to the scarcity of water and barbers. Rad, people out of charity get the poorer pigrims shaved and both diat their expense. A thorough shaving or hair-cutting is not messary, a stroke or two of the razor, and a little four elipsed with a pair of sessors being sufficient. In bothing also it is enough if a cup of water be thrown over the head, or if water cannot be procured, purification (lagantium, funtending to do a thing) with sand or dist is enough.

At the Mani market large quantities of goods are sold, and palarims say that the merchants are so absorbed in business that they have no bestie for levot on, and that with the view of protecting their goods they remain in their shops and onat to perfect the ribes. The day after the Against nahr, or day of sacral oping ms remain at Mina, and hence that day is called Agamet-leptic, the Day of Rest 1. Some half there till the 11th, 12th, and 13th day of the north, and there are called Days of Communion (tashed). On leaving they revisit the Kaha to take tail leave of it, on their way throwing pelides at the points as they pass them, and then

White the property of the state of Market After the party of the party

of the Ka'ba it is necessary to proce d to Medina and visit the tomb of Mulammad Mistafa, 'The Chosen', on whom lothe Peace! The legend told by Christian writers, but unknown to Mushim tradition, that the tomb is suspended in the air by means of magnets, is a modern invention, probably due to the incorrect perspective of the popular engravings of it. He that performs the circuit of the Ka'ba and does not visit Medina defeats the object of his pilgramage.

I learn, says the author, from my estectaed friends of the Maulavi, Mashaikh and Hafiz classes, that some palgrin's from Hindostan go so far in their reverence for the hely toub of the Prophet as to make prostration (syla) before it, and do the respectful bows (taslim, kornish) at it. The Arab attenlants (khaldem) resent this, and tell them that some the Prophet has not commanded that any should prostrate themselves before him, such worship being due to God abote, the r worship is improper. Some foolish people, too, at the Muharram festival prostrate themselves before the cenet aliand standards, as also before the tembs of Apostles or Sands This only shows their ignorance and folly, because f it be improper to pay such homage to the Proplet, it is equally so in the case of his inferiors. It is the duty, however, of the Mashackh or holy men to make the bow of salutation (special takiyat) to the Prophet, of the Murshid or spiritual guale to his parents, of slaves to their masters, and of subjects to their king. This bow of salutation consists in stooping forward. as in the bow prayers while in the sating posture with the knees touching the ground, the hamis tightly closed on the ground, and in that position the extended thumb of the superior should be kissed.

Few Shi'as ever perform the pilgrimage, for two reasons, first, because on Mount 'Arafat, after the sermon and adorate in to God and praise of the Prophet, they praise the three Companions, Abū Bakr, the first Khalifa, known as Saldi phakbar, 'the veracious, the very great', 'Umar, the second Khalifa, known as 'Abl, 'the just', 'Usmān, the third Khalifa, known as Ghanī, 'ir dependent' or Zi-n-niraln, because he marred

E or a n. In the Add to the W Smith, v. 202.

two of the Propert's daughters, Ruqaya and Cross Kidshu may God reward then I and lastly, 'Mi-mar metaza, "the chosen" hav God neward him! This is so displeasing to S d'as tant some refuse to go on the pigninage. They would have if that Mishould be praised just. Besides this Shas refuse to recognize six other Computions Tulha, Sail, Sail, Abu 'the la, Zubair, and Ab a-r-rahman bin 'Yaf' They cannot be at to utter the names of these sax last Companions, and should they do so they would be or bged to recate the Fathmat the ritorabs. These six with the preceding four formed the ten Conparious who followed the example of the Prophet when, at the desire of the Archangel Gabriel, he turned his face in prayer from Jerusalem towards the west to Me ca, and of whom the Proplet leclared that they had by this act secured Heaven for themselves. Secondly, because on entering the Katha ex ty one is asker to wat sect If and at he belongs, the Sunnis alone being admitted to the sanctuary. Some Shi is, however, gain a hasson by concealing that seet and calling themselves Sunnis. But they hever venture mar the plustrious Medica, because there near the tomb of H's Highness Mohammed Must da on whom he the blessing Is are those of Abu Bakr as-Saddiq and 'Umer-i-farings, 'the Discriminator between trith and fuls hond 'may God reward them!

Many Misalmans live for years in the joyful anticipation of being able some day to perfor a the circuit of the Karba; w.e., v. iv many never fishinss the idea from their mais. Much has been said on the many bessegs attending the prigrimage. Amongst other things it is said that for every step a man takes towards the Karba he has a sin blotted out, and that her after it will be lagily exalted. If a non-happens to the on the way to Micca he obtains the rank of a martyr establid literally operant as a witness.), the reward of the pigramage being instantly recorded in the Book of Reice brance.

The souls of the martyrs (shunada) are stowed away in the

The transmission as Ashib or Sately, were party reasons and form Manna party reasons of Aprilia a School for her in

crops of green birds till Resurrection Day, eating of the fruits and drinking of the streams of Paradisc.\(^1\) There are many modes of death which raise the dead to the rank of martyrs: if a man dies in the act of reading the Korân, in the act of praying, in the act of fasting, on a pilgrimage to Micca, or the Friday Sabbath, in defence of the Faith, as a result of religious meditation, if he be executed for speaking the truth, if he suffer death at the hands of a tyrant or oppressor with patience and submission, if he be killed in defending his ewn property, if a woman die in labour or in child bed, if a man be slain by robbers, devoured by a tiger, killed by the kick of a horse, struck dead by lightning, burnt to death, buried under the ruins of a wall, drowned, killed by a fall from a precipice or down a dry well or pit, and if he maet death by apoplexy or sunstroke.

1 K ran, it. 143

CHAPTER XI

PRAYER

Is any of the greater ablations (ghash) be required, they must be performed before prayer. Should this be not necessary, at each time of prayer the worshapper must perform the namor ablation (warm), which frees the worshapper from imparity (hilus, mlpsks), for this is the command of God. The rule of histration was perhaps presented at Mecca, but however that may be it was obviously borrowed from the Jews, with whose teaching the ordinances established by the Prephet respecting ceremonial impurity and ablations closely correspond.

In the remor ablution the Proplet used to wash both his Lands as far as the wrist, each twice; then he put water into his month, thew his nose, after throwing water into it, three; then be washed his face thrice; then both his arms from the tips of the ingers up to the clbows; then drew both his lands, still wet, from the forehead to the rear of the head and then lack again.2 The present method follows the trad tional rule. First, the teeth must be thoroughly clear sed with dentifice (manjon) or with the tooth-stick (misted). Then having washed both hands as far up as the wrists three times and gargled three, water must be snuffed up each nostral thrice, and the cavities must be cleansed by introducing the Little targer of the left hand. Hence the rule that the I ft band, which is used in this and other modes of ablution. must not be employed in taking food. Then taking up water in both hands the face must be well washed three times from the upper part of the forchead to the clan, including the beard,

^{*} See H. Loss, Un learness, and Takero, R. Smith, Religion of the services, 440 ff; ERE x 400 ff; Burton, AN. iv 153.

^{*} Hastings, D. * B *. . 1. \25 ff : Lunga pad a Bit .ca, 1. 536 ft.
* n Musalmän prayer, Eff. x. 197 ff

² A con, v. 9; M of lett, 1 9d f.; Lane, ME 1 85 ff.

and from ear to lar. After this the arms are washed, from the ends of the fingers up to the clows, first the right then the left. Then a little water is poured into the pain's of the hands, and made to flow along the forcarms three times. It must be borne in mind that each operation is repeated thrice, whereas the wiping (mash) is done only once. The wiping is thus done. The right hand slightly wetted in water is drawn over a quarter, half, or the whole of the lead. Then, if the worshipper has a long beard and whiskers, le takes a little water separately, wets and combs the hair with the fingers of his right hand, in the case of the beard noving them with the paim facing downwards from the lever and back to the upper and front of it. Then putting the type of the forefingers into each ear he twists the fagers round when the thumbs are behind the ears, and rubs them along the back part of the car cartilages from below upwards, braiging them round the top. With the back of the fingers of both hands touching the neck he draws them from behind forwards. After that the itside of the left hand and fingers is drawn along the outside of the right arm from the tips of the firzers to the elbows, and the same operation is gone through on the other arm with the hands reversed. The hands are cosped together, the palms necessarily touching each other. This concludes the wiping. After that the feet and ankles are washed, first the right, then the left. This concludes the minor ablution. Lastly, the water that renams in the vessels (lots, badhna) used, in which they usually take the amount of water required, is drunk with the face turned to the Q bla or Mecca, which is considered a meritorious act. These different ablations are accompanied by a number of supplications detailed in the sacred Mishkell, but owing to their length they have been omitted.

The observance of this minor ablution is of great cheavy, for the Prophet has declared that the countenance, hands and feet of him who purifies himself for prayer will at the Day of Judgement be recognized among the crowd by their shining in all the effulgence of the full moon. Verily my seet will be called towards Paradise on the Day of Resurrection

^{1 1. 99} ff.; Lane, N.E. 1. 85 ff.

with bright faces, hands, and feet; then he amongst you who has power to increase the brightness of his face, let him do so." According to the Shafaï doctrine, ablutions are lawful only if performed in running water, and hence in the time of Shāhjahān a canal was dug at Siālkot to provide it." It is not necessary to perform the greater ablution each time when one goes to prayer, but only when the body has been defined in any one of the following ways: by obeying a call of nature, crepitus tentris, discharge of blood or matter in any part of the body, vomiting, sleeping, fainting, loud or manoderate laughter during prayer, and codus. Any of these is enough to lefile a man, and then ablution is required before prayer.

If on account of illness a person cannot use water in either the greater or nanor ablution, he may use earth for the purpose of purification (tayammum, 'betaking oneself' to dust). If water be at a great distance, in a well from which there is no means of drawing it, if in procuring it there is risk of life, if water be searce and a neighbour be dying of thirst-under these circumstances any one who coes the water al lution and does not give the water to him who needs it is in danger of the Divine wrath. All the circumstances mentioned above which necessitate the water ablution apply also to the earth purcheation, and the virtue of the latter ceases on the sight of water. The earth punification (layamneme) s done in this way : the person recites a vow in Arabic : 'I yow by this act of earth purification, which I substitute for the greater and namor ablation, as the case may be, that I purify myself for prayer by cleansing my body from all filth and corruption '. Repeating this he claps has open hand on sand or dust, shakes off the dust, draws his hands over his face, again claps his hand on the sand or dust, draws the left hand over the right, and in like manner the right over the eft. The practice is authorized in the Koran: "And if ye have become unclean, then purify yourselves. But if ye are sick or on a journey, or if one of you con e from the place of retizement or if we have touched women, and we find no

- It set . 1' S

[·] M west. : 72

^{*} Cramer, Durf

water, then take clean sand and rub your faces and your hands with it '.1

It was the command of the Prophet to proclaim the sammons (azan, bing) to prayer, at the five seasons, as a warning to the people of the will of God and as an exhortation to them to flee for salvation. The call must be listened to with the utmost reverence; if a person be walking at the time he should stand still, if lying down he should sit up, and he should reply to the call of the Muazz n or ener by some at propriate ejaculation, such as 'Labhark da' watu-l-Haqq', 'Here I am await ng God's invitation!'

"The summons to prayer was at first the simple cry, "To public prayer!" After the Q.bla was changed [from Jerusalem to Meecal Muhammad bethought lanself of a nore formal call. Some suggested the Jewish trumpet, others the Christian bell (naques); 2 but neither was grateful to the Prophet's car. The Azān or call to prayer was then estal lished. Tradition claims for it a supernatural origin. While the matter was under discussion a citizen dreamed that be met a man clad in green raiment carrying a bell, and be sought to buy it, saying that it would do well for assemb, ug the faithful to grayer. 'I will show thee', replied the stranger, 'a better way than that; let a crier call aloud, "Great is the Lord! Great is the Lord! I bear witness that there is no God but the Lord! I bear witness that the Prophet Mulammad is the Proplet of God! Come unto prayer! Come unto Salvation! God is Great! God is Great!" Awaking from sleep he went straightway to Muhammad and told him the dream, when perceiving that it was a vision from the Lord, the Prophet forthwith commanded Bilal, his negro servant, to carry out the divine behest." 3 Ascending the roof of a lofty house near the mosque while it was quite dark, Bill watched for the break of day,

Korna, v "

The Musulmans of Handerine assure the Naque, at rectify pace of wood, besten with a reallie policy in it to be, and is it, to the hished. I worked His his at a minworship to by benevet edicas use this 'Authors to be, but the significant of see Higher the

Mair, L.J., 189, for the story of In al, on the transfer Lite 1993.
In J. 294, 237, March Suth, M. J. ed., 222, 287.

and on the first glimmer of light, with his far-sounding voice aroused all around from their slumbers, adding to the divinely appointed call the words, 'Prayer is better than Sleep! Prayer is better than Sleep! Musalman tradition ascribes the dream to a youth named 'Abdu-llah, the Kharijite som of Zaid Ansari, and states that at the same time the Commander of the Faithful, An iru-l-mūminin 'Umar—May God reward lam!—got up and said, 'O Prophet of God! I likewise saw that same thing in my dream, and I was about to inform your Holiness, when I found that 'Abdu-llah bin Zaid had already done so'

The manner of proclaiming the call is as follows. At the proper time for prayer that member of the congregation who comes first to the mosque (masjid,, or a man known as the Muazzan or cher, in western Instia Bargi (bang, 'the call to prayer'), standing on an elevated platform (chabutra) in front of the mosque, on a pulpit (mind ar, mindar) or on a minaret (manara), turning his face in the direction of the Qibla or Mecca, thrusting the points of his forefitzers into his ears, and pressing his hands over them, calls out four times successively, 'God is Great!' 'Allahu akbar!', twice; 'I certify that there is no God but the Lord!' 'Ashhadu an la daha illa-llah!' twice; 'I certify that Muhammad is the Proplet of the Lord!' Then turning to the right hand he repeats twice, 'Come to prayer', 'Hayya 'ala-s-salati!' Then to the left twice 'Come to salvation!' 'Hayya 'ala-l-falih!' Then he finishes by repeating twice, 'God is Great', 'Alahu akbar' Lastly, he says once, 'There is no God but the Lord!', 'La daha dla-llah!' In the call at the early morning after the words ' Come to salvation ! ' is added twice, ' Prayer is better than sleep!', 'As-salātu khaman nuna-n-naumi!' Sal'as make one slight alteration by adding twice the words, "Come to the best of works!", "Hayya 'ala khairi-l-'an al. ", and by repeating the last sentence of the call, "There is no God but the Lord! twice instead of once as in the Sunni call. The erier having neited a supplication, ends by drawing his har is over his face. There are four classes of people for whom it is urlawful to sound the call: an unclean person, a drunkard, a woman, a nudman. In some places a blind man is preferred

ISLAN

as a crier, because he is unable to overlook the neighbouring quarters of the women from the summit of the minaret.

Prayer (salat, namaz) is the second of the foundations of Islām. 'There are five prayers ordered by God, and whoever performs ablution (wuzu') for them properly and says them at the state I time, and exactly observes the rules and precepts regarding them, God has promised to forgive him on the Day of Resurrection'.'

The form of prayer is known as the bow (ruku', rak'at), the inclination of the head with the palms of the hands resting on the knees. The periods with the necessary prostrations are as follows: 1. From dawn to sunrise, Salatu-l-fajr, Numazi-subh, Fajr ki namáz, four prostrations, two of which are 'traditional' (sunnat) and two obligatory (farz, ii. When the sun has passed the meridian, Salatu-z-zahr, Namaz-ipeshīn, Zuhr ki Namāz, twelve prostrations, of which four are 'traditional', four 'obligatory', two 'voluntary' (naf!). iti. Afternoon prayer, Salātu-l-'asr, Namāz-n-dīgar, 'Asr kī Namaz, eight prostrations, four recited by few (sunnat ghair mu'aqqada) most people reciting only the four 'obligatory'. iv. After sunset Salātu-l-maghrib, Namāz i-shām, Maghrib kī Namāz, seven prostrations, three 'obligatory', two 'traditional', and two 'voluntary' v. When night has closed in, Salātu-l-'ishā, Namāz-i-khuftan, 'Ishā kī Namāz, seventeen prostrations, four of which are omitted by most people, the generality reciting four 'obligatory', two 'traditional', two 'voluntary', three 'special' (majibu-l-matar), and two 'consolatory' (tashaffiu-l-water).

The ritual of prayer is as follows: The worshapper spreads a prayer-carpet (musalla, jā-i-namāz, jānamāz, sajjāda), stands on it with his face towards the Qibla or Mecca, repeats the prayer of deprecation or asking for forgiveness (istighfār), and two 'obligatory' prayers, proclaims his 'purpose' [niyat): I have purposed to offer up to God only with a sincere heart this morning [or as the case may be] with my face turned to the Qibla two [or as the case may be] bow prayers. "obl.ga-

[·] Mahkat. 1. 129.

^{*} The original Qibla was Jerusalem; for the change of it to Meita. see Muir, Life, 184.

tory", "traditional", or "voluntary"." Having repeated the words 'Adahu aktar!, 'God is Great!' he places has right hand upon the left below the navel. This done, he is not to lock about, but derecting his eyes to the spot which he is to touch with his hand, in the posture of prostration (sijda) he must stand with the most profound reverence and selfabasement, as if in the presence of a nighty monarch. Then he repeats the ejaculation (taranaum), 'I seek refuge from God from Satan, the necursed''; the 'naming of God' (tashiya): 'In the name of God, the Compassionate, the Mere fil!' Then follows the rectal of the Süratu-I-fatcha, Sûratu-l-Lamd, the first chapter of the Korûn, followed by any other, without repeating the 'blessing', 'Be'smillah', * In the name of G ad ! * He then comes to the bow position, repeats three or five times the "cjaculation" (Rulu'ki tashih): "Subhān dlāh, subhān i Rabbu-l-tazīm". Textol the holmess of God! 'Reassuming the erect position he accites: 'Thou, Almighty God! Art the hearer of my prases! Thou art my support!' Then be takes the posture of prostration (sigla), and repeats three or four times: "O thou holy and blessed Preserver!', sits up and resting for a few seconds again performs the prostration and repeats the 'ejaculation' (tasbih) us before. This constitutes the first how prayer. It must be remembered that the assumption of each new posture must commence with the words 'God is Great!' 'Allahu akbar!' From the prostrate position he assumes the standing attitude (quitam), recites the first chapter of the Koran with the blessing, and then another without it, makes the bow, then sitting he repeats the 'greetings' (at-taniyat), or concluding portion of the prayers, finishing it with its accompanying part, the 'blessing' (furud). Then turning first to the right and then to the left he says the 'salutation' (salam): 'The peace and meny of God be with you all! "As-salamu 'alaikum, ral mat Jahi '. Musalmans do not after the conclusion of prayers repeat 'Amen', 'Amin', but they invariably do so after reciting the Fatiliz or first chapter of the Koran, and after 'supplication' (munajit) the congregation say 'Anan'. Then joining his two hands from the wrists, both spread out and held up in line with the shoulders, he makes the 'supplicaHaving raised the extended arms raceting at the wrist to a level with the shoulder, or rather the naildle of the arm, with eyes half open, he should confess the sime, and ask pardon and mercy. He repeats that he dreads the miseries of Hell, and prays for protection from the crafts and subtleties of the Devil; and by making use of an appropriate sentence or verse of the Word of God, or by some established prayer suitable to his case, or in his own words, in any language he pleases, he makes known his requests. Then drawing his hands over his face he ends the second prayer.

Should the performance of four prayers have been to well, it is observed with the following tribing variation. The two first are gone through as just described, with this difference, that only half of the "greetings" (altibout) is recited in the second prayer, and after pausing a while, instead of repeating after it the blessing and solutation, the worshipper begans the third prayer by relearning the test but beginning with the tasming, omitting the sound and tructure, which is done in every prayer except the first. The third and fourth are repeated like the two first, but the whole "greeting" is this time recited. The above four rabial comprise of what are called sunnatrabial.

In the three farz rak at the two first are performed the those preceding, except that the chapter after the Albami is omitted, and the whole of the at-tally it recited in the third rak at, and they conclude with the Silam.

In the four farz rak'at there is the difference, that in the first and second rak'at after the first chapter of the Koran another must be recited, as in the preceding forms, but not so in the third and fourth, where the latter chapter is omitted. And, again, previous to the now at the commencement, the Takbir or Creed, which differs little from the Azān or call to prayer, must be repeated four times in succession.

In the 'Ishā, or night prayers, in the third low of the 'special' or 'voluntary' prayers, after receiving the first chapter of the Korān and another chapter, on assuming the bow position the worshipper, touching the lobes of his curs with his thumbs, calls out, 'God is Great!' Then placing

his hands on his navel he repeats the 'prayer of adoration' (1 in-lequic d). Then resuming the bow position and proceeding with the prostrations and blessings, he bushes as before.

It is the Divoic command that when persons, male and fried, lave reseted matheity and the age of discretion they should observe the five appointed a asons of prayer, and at the moment of player spread the graver-carpet on a clean spot to the west of the worshipper and engage in devotion. Should a street happen to be in front of him, or a large concourse of people coming and going present an obstacle, he should plue a "nark of defence" (satr), such as a stick two bet long a sword, or anything else stuck in the ground, er ; and in front of the earpet, in order to concentrate his Prayer should never be neglected. If a sick person carnot stack up to say his prayers be must repeat them lyar down, and if he be so unwell as not to be able to say to charalon, i be must pray mentally. However, it is only the parts and devout that observe these rides. Where do we find every one able to comply with them? If a person be pressed by ack of time, as when he is required to obey the or lers of a superior officer, the prayer may be deferred to a more convenient season, but never wholly omatted. A traveller also n sy curtail the four obligatory, but not the four trait, anal, by recting only two, but a two or three bow prayer nutnott dannish i; an lucalone is deened to be a traveller While is been in his purpoy for three days and three nights.

When the spiplication (mandyde) some recite the praises this total of God: The Great God hears whatever praises I of rate Han. Only Protector, I thank Thee! This is distable (mast happe, that is, the observance of it is beneficial, but to not be total is not sufful. To recite prayers with the aid only chosiny made is mentioning, but it samuna various since it was not enjoyed by the Propict on whom be the Blessing! or his Companions, but by certain divines (maskable). They use it in reciting the Kalama or Confession of Paith or the B. sangefor all one, twice, or even handreds of times.

the state of the s

CHAPTER XII

VOWS AND OFLATIONS; SOME INDO-MUSALMAN SAINTS

There are various kinds of vows, oblations, and dedications (narr o niyaz). Men and women, both Shi'as and Sunnis, so far as they behave in such things, vow that when what they desire comes to pass they will present offerings and oblations in the name of God, the Prophet, has Companions, or some Wali or Saint. For instance, if a man recovers from sickness, finds a lost sheep, obtains employment, is blessed with offspring, if his enemy be ruined or killed, if his naster be pleased with him, or if he gains promotion—in such cases special forms are observed and special food is cooked. The following are a few examples.

Nazru-lläh, an offering to God. This consists in preparing stews with bread, distributing it among friends and the poor, giving grain, a sacrificed sheep, and money in alms. Some women make sweetmeats and cakes, offer the Fātiha over them, and distribute them to all coners. It is not necessary that the Fātiha should be said in the name of God; it is sufficient at the time of making the vow to say that the oblation is in the name of God. It is only ignorant people who never dispense with this custom, or eat the food without saying the Fātiha over it. Such sweetmeats are called 'offerings to God, the Merciful' (Allāh rahim kī pindiān) or merely 'Mercy' (rahm). Some do this in what is called the easy (āsān) way by cooking cakes with sugar and fruit and saying the Fātiha over them. Many prepare this 'Mercy' offering and keep a night vigil with dancing and singing.

Some women at weddings prepare food in the name of the Saint Pir Shitāb. A married woman or a widow is bathed, dressed in her best, and supplied with a twisted thread on which nine, eleven, or nineteen knots are made. She is then sent to beg from all relatives and friends of the family. When she comes to a house she calls out, 'I am going to until the

knots of Pir Shitab '. Then the house people throw in her lap some raw rice, and then she unties one of the knots. When all the knots have been thus untied she brings the rice back and the mistress cooks it in balls, one of which is sent to every house which contributed. Others in the name of Pir Milao make takes of wheat and pulse (moths, phaseolus aconitifolius), recite the Fatina over them, and distribute them in the house, net out of doors. Some dig a fire-pit (alawa) in the corner of a resolutand wash their hands, not as Europeans do, but by there g water over them from an ewer, the water falling into a basin. Then they bury the food with the remnants of the nual and fill the hole with earth. Or they fill a pot with curds and boiled rice in the name of the Saint Pir Didar. Others in the name of Kath Bawa Sahib make a curry of a fowl and bake bread which is dedicated after the Fatiha has been sail over it, and distribute it.1

Some women keep one to five locks (chonti) of hair uncut on the heads of their children and consecrate them in the name of some celebrated Wall or Saint with the words, 'I dedicate this to so and so, and when the child has reached such and such an age I vow to prepare food, offer the Fatiha, and then have the hair cut by a barber'.

Others in the Decean after their wishes have been fulfilled set affoat little boats (jahāz), as in the rite of Khwāja Khizr describe liater on. Or they take one, two, or three lamps made of paste or clay, light them with cotton wicks soaked in butter, put them on an earthen or brass tray with some cowry shells and money, as far as they can afford, take them to the sea beach or a river bank, or well, recite the Fātiha over them and leave them there. As they are conveying them, shepkeepers and passers-by put cowries into the trays. After the Fātiha has been said, children scramble for the money, but the women bring the brass trays home. In Gujarāt the officiant in such rites is the Bihishtī or water-carr er?

In Gujarat women make the Bahlim vow, which should be

The above are probably local South Inthan saints, regarding whom note inthation is available.

^{*} B.J. ix part 2, 152.

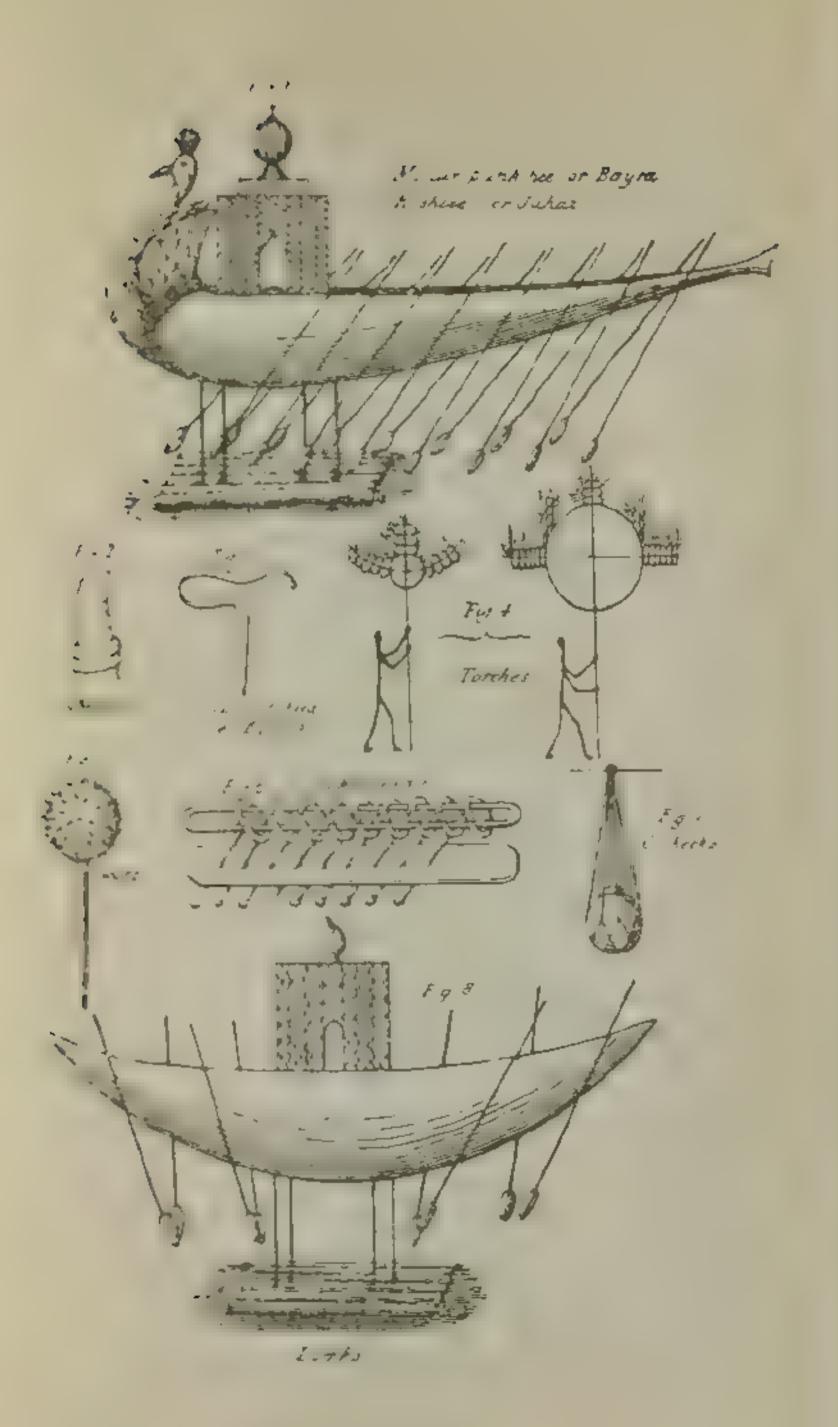
136

performed at the beginning of the rites of marriage, pregnancy, and initiation of children. It consists in engaging to crush some five jounds of live coals. This is done under the superintendence of a Phadali, or spirit medium. The woman in a state of eestasy crashes the burning emders with her hands and steps into the fire-pit where she stamps out the fire with her feet. If any many occurs it is attributed to disregard of the rules of purity and clean acess in cooking the food for the rite, or in plastering the foor of the place where the rite is performed.1

Some people on every Thursday in the year put a few flowers and some sugar in a leaf plate (aur a) and launch it in the water in the name of Khwaja Khizr, and they also throw some cowry shells into the stream. The festival of the raft (lera) should be observed on the last Thursday of the Musalman year, but in eastern Bengal it is held on the last Thursday of the Handu month Bladon (August September), the mildle of the rainy season. The raft, usually rade of paper and ornamented with tinsel, has a prow resembling a woman's face with the crest and breast of a pracock, in imitation of the lighte-head on the bow of the Morpatkli boat, or 'peacock-winged', a bage used in festivals on the Ganges. This ethay placed on a raft of plantain leaves is set affoat at sunset. The festival is specially popular on the river Bhagirathi at Mursh of abad. The person hun hing the craft deposits on the bank-a few slices of ginger, a little rice and two or three plantaus which are usually spatched up by some beggar? In other places poor people as on an earthen plate two bundles each of a lumifred betel leaves with five areas nuts in each, a little sugar folded up in plantain leaves, two lamps fed with lutter, with five in ne, or twenty-one courses in an empty water-pot, and go to the river bank. There they light the lamps, have the Fat ha said in the nane of Klwaja

¹ Dr 1x, part C. a l. far. . . a a nate will be at a first If white store thous I wire, and the can the ishtt. Name & also, and Tell; total and are we have the time one to be diplo a total w in Gujarit

When A to, 12f Fract bear a tree customs as means of 101. day optilizers "B, I. > 1, a. 1/8 ff).





Khar by the Mulla, who gets the cowries as his fee, and as they float the plates in the water, children scramble for the contents. In the end the person who has made the vow fil's the water-pot from the river, brings it home and breaks his fast with a neuthful of the water. In the same way they put on their children various articles of jewellery in the names of Sants and other holy men.

It sa general custom when a person is about to travel, or when eval befalls him, to the a copper coin and a metal ring una bit of cloth dyed with turmerie in the name of the personal guard and the Saint In am Zamin, and to wear this tied on the left apper arm. When the traveller reaches his destination in safety, or gets rid of his trouble, he takes off the coin, and so actimes adding something to it, buys sweets, or makes cakes or stew, and offers the Fatiha in the name of the Saint. La crued people beside the offering to the Almighty (nazru-U.a., or that in the name of the Prophet (niyaz-i-rasul), or the Landa in the name of Hazrat Shah or 'Ali, or the Saint I'm Dastagir, give other oblations, such as the viaticum or prove on for a journey (tosha) in the name of the Saint Ahmad 'All I happy of Radhauli. They make sweets, and those wto are specially devout prepare and eat them themselves, never giving any to smokers of tobacco or to women. In the Same was they make and distribute food in the names of the S. ats Srah Sharaf Bû 'Alî Qalandar, Shah Sharafu-d-din 🔭 ya Munari. Al n ad Khan and Mubariz Khan.

"It is said that seven brothers, Alikha, Maksalimta,

Z. . means 'one who is responsible for another, or enters into the man lower Zamen and responsible for another, or enters into the first Lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters into the lamb Zamen and responsible for another, or enters in the lamb Zamen and lamb Z

the famous tale of the Seven Shepers, see Korân, xvali, with Shepers, at the last Fright did not know the exact number of them:

'She say, "They were three, their dog the fourth"; others say,

1.5. their is the sixth", yours not at the secret; others say,

Shepers, at their is the eighth". Say, my Lord best knoweth the

1.5. the same a few, should know them "Koran, xviii. 22, 23).

If this is the second for and Fall, ed. W. Smith, iv. 188;

1.5. The same a few, 47, fit; EB xxiv. 709 f; ERE in. 458.

Tabyanas, Kashfūtat, Adargat, Yūnas, Yuānus, were devoted to each other, and the most virtuous of the children of Israel, and they had an affectionate dog, Qitmîr. In the name of these seven they take out seven plates of food, recite the Fātiha over them, eat some and distribute the remainder. A special plate is reserved for the dog, which is not placed with the rest but given to a dog to eat.

Shi'as prepare breakfast (hāziri) in the name of His Holiness 'Abbās 'Alī, 'Alan bardār, or standard-bearer, step-brother ef Husain, by cooking and distributing food, but to none save Shiras. In fact, after the Fatiha they revile the Companions of the Prophet before they eat the food. Most women vow food in the name of Imam Jafaru-s-sadiq, the Veracious, the sixth Imam-May God be pleased with him!-by distributing cakes. Some women make the Kanduri or offering to Bībī Fātīma by making various kinds of food in secret. because this being the lady's food, it is improper that any men should see it, and only respectable, virtuous matrons partake of it. The Fatiha must be said over it behind a curtain. Sometimes also they do the rite of Bībī kī sahnak or Bibī ka bāsan, 'the lady's dish or vessel', as described in connexion with marriage. Some women make and distribute food in the name of the Saint Shah Dawal.2 Some of this is made at the expense of the person who offers it, part is procured by begging. The man or woman sent to beg calls out 'Shāh Dāwal' at the house door and receives some grain. Some sacrifice a slicep in his honour, eat some of the nicat and distribute the rest.

Some people when any trouble befalls them go out begging with their wives and children, all dressed in blue, and live in

The tale is localized in many places, as in Buly, m.a. A. H. Layard, Lordoneries in the hums of Nineveh and Balylon, 200.

1 Kanduri primarily niesns a leatner or linen tablecloth.

^{*} Shah Diwai was the title of 'Abda-I-latif, son of one of the nation of Manmod Ligarda of Gajard (A. p. 1452-1511). His title Daward mulk, in right the kingdom, was thanged into Dawai Shah. He became a disciple of Shah 'Alam Bakharl, and was sain in the 1474. He was entaged in religious war (Joug, and is angle venerated by both Musaimans and Hindus in Gajarat and the Delan, where his followers observe many Hindu customs (Bulk) to be.

what they receive as alms. When their troubles are removed they go home and make a vow as far as their means allow.

Some implous women fix a day, dress themselves in men's clothes and have a night session (baithak). They collect flowers, betcl, perfumes, and sweets, and get women of the Dom caste to play before them on the timbrel (pakkaraj) or the small drum (Holak). Then a woman becomes possessed by Shaikh Saddū,1 and as she whirls her head about foolish wencen who want something ask her how to attain it. For instance, a woman says 'Master' (mayan) I offer myself (sady), to the that I may have a child '. Then if she pleases, the possessed woman gives her a packet of betel leaves, some of the betch which she has chewed herself (rgal) or some sweets, all of which she cats in perfect faith. However, God is Lord of all, and it depends on His will and pleasure whether she comes to be in child or not. If, perchance, she gives birth to a cital, the belief of these unfortunate people in this form of ragic is strengthened, and they become real infidels. Should she fall to become in child she concludes that the Master is angry with her, and she repeats the rite with increased credibly. Sens the people have no faith in Shaikh Sa Idu, and hold that he is a devil. His tomb, or rather the place where he disappeared, is at Amrobā in the Moridabād District, where much noise and disturbance always goes on.

Besides these there are other objects of superstition. Masaln ans in south India, being to a large extent converts from Handuism, believe in malignant spirits, fairnes, Narasinha, the I on incurnation of Vishru, Mata, the Mether goddess. May God blacken the faces of such people! Some, again, in order to obtain their wishes, pray to His Majesty Sikandar or Iskandar, Alexander the Great, known as Zū-l-qarnain, the of the two forms, vowing that if their des res are accomplished they will offer herses in his name? Accordingly, when they

For take, whose real name was Man. I do was an implies per-take, who was to by term in precessive the law. He is a favorate said for Ya. Mrs. Mer Hussan Al., 377 f., troobe, I paint Indicate, 1 227, I do not be 2 4, 327, I do not be 127 ff.; Rose, 1 227, I do not be 2 4, 327, I do not be 127 ff.; Rose, 1 227, I do not be 2 4, 327, I do not be 3 4, 327, I do not be 2 4, 327, I do not be 3 4, 32

[&]quot;Zi. street the factor of the Grat, an appropriate personne in Unintal folklore, but he has become the centre

gain their wishes, they have little horses with their riders made in pottery, recite the Fatilia over them in his name, take them with great pomp to his shinne (dstana) and dedicate them there. At such places hundreds of such horses he in heaps, and some fix these horse images in front of their houses or over their doors. Hindus as well as Musalmans have great veneration for this personage, and it is often difficult to ascertain whether such places are Musalman shrines or Hindu temples.

Besides these personages already mentioned, there are innumerable other Saints at whose shrines, especially at the annual celebrations of their deaths (urs), offenness are made, and at many of them by Hindus as well as by Musalmans. The following are a tew of those most generally known.

Băbă Budan was a Faqu who introduced coffee into Mysore in the fourteenth century. He is also known as Hayat Qalandar and Hayatu-l-bair, and the Băbă Budan falls, in which his shrine is situated, take their name from him.²

Bābā Ghor was an Abyssinian saint who is venerated by the Abyssinian Salis in Gujarāt. He gives his name to the Bābāghorī or white agates of Cambay.³

Bābā Lāl. There were several saints of this name, but the best known is a Hindu who became the preceptor of the unfortunate Dāra Shukoh, brother of the Emperor Aurangzeh 4

Bahau d din Z.karia is one of the most renowned Saints

of a mass of tradition at variance with true? Morry. His leging is given in the Korda (xviii 82-96, see Sale's note of the Tractitions in various ways from two protuberances on his head or holm, from his two long locks, from the ram horns of Jopiter At monitor in the story of Moses Exod axxiv. 24, RV margin, see I will protest Branca, in 2001, Burton, AV iv 2003

The deleation of horse images, to serve as coursers for the gains is common. In south India the practice is common to a with the country at right, driving if the actions. Avenar, who rides over the country at right, driving if the actions. Monier-Williams, Bubman and and H. and m, 4th el. 21st, G. Oppert, Original Inhabitation of Liverature was, but fit. Ehrls were transfer in their magnetic rites (Census Report, Central India, 10st, 2003; Reich, part 1, 304).

* B. L. Rose, Muser, t. 374; Batour, Carpell to 214, in 132

BG. 18, part 2, 12, Yule Furnell, Hread ... , 43

Wilson, Ser a fire her, and Sects fine Hondon, a 34 th; the rest. Panjab, 1881, 1. 120 f.; Rose, a 384; EEE, a 50 %.

in northern India. He was born at Kotkaror in Multan, A.D. 1170, went to Baghdad and became disciple of Shaikh Shihabu-d-din Saharwardi, and died at Multan in 1266, where his tomb stands in the citadel. He was a close friend of the other great Saint, Shaikh Faridu-d-din Shakarganj.

Dilā or Daulā Shāh was born about A.D. 1567, and the tale that he met the Emperor Humāyūn, who died in 1556, is an anachronism. His shrine is at Gujarāt in the Panjāb, and it is chiefly remarkable for the collection of deformed, idiotic children, known as the Chūhā or 'rats' of the Saint, who congregate there.¹

learidu-d-din Shakarganj, 'sugar treasury', so called because he is said to have been able to transmute dust or salt into sugar, was a disciple of Khwāja Qutbu-d-din Bakhtyār Kāki, born A.D. 1173, died 1265. His shrine at Ajodhan or Pākpattan in the Montgomery district, Panjāb, attracts vast crowds of worshippers at his festival during the Muharram, from Afghānistān and Central Asia. The Qutb Minār, the great inflaret in Old Delhi, takes its name from him.²

Gesû Dardz, 'he of the long locks', is the title of the saint Sayyo'l Muhammad Sudaru d din Muhammad Husaini. He was hern at Delhi in A.D. 1321, lived in the Deccan under the B.hmani dynasty, and died at Kulbarga or Gulbarga, where his tomb is visited by large numbers of votaries.3

Glaif Miyan is the title of Salar Mas'ūd, nephew of Sultan Malin it of Ghazni. He invaded Oudh and was killed in Lattle at Bihraich in 1033 at the age of nineteen. He is venerated as a martyr by Musalmans, and is regarded by Hindus as one of the youthful heroes who are widely you rated.

Jalai Jahaman Jahangasht, 'he that wandered over the world as venerated at Uchh in the Bahawalpur State. He brought from Mecca a foot-print of the Prophet and became

R ->, 1.3) ff.: Manucci, i. 117, 119.

[·] Seman, Rambles, 494, 500; Ain, i.i. 363 f.; Ferishta, i. 271.

E. Frami-W. mott, Sketch of the Nizām's Dominions, ii. 669 f.; .1 7. ... 372: Ferishta, n. 388, 398; Jadunath Sarkar, Life of Aurangzib,

Land I) ween, a 513 ff.; NINQ, ii 109; Crooke, Popular Religion,

the preceptor of Sultan Firoz Tughlaq (A. D. 1351-90). He was the founder of the Orders of the Malang and Jalahya Faqirs.¹

Lal Shihbaz, 'the royal hawk', the great saint of Sind, was a Qalandar and rigid celibate who died at Schwan in A. D. 1274. His tomb is highly venerated and every year a girl of the Khonbati caste is married to it, and she is never allowed to contract a real marriage.²

Makhdam Faqih, the great Saint of Bonbay, was of Arab origin, born in the fourteenth century, and became law-officer of the Musalmans at Mahim in Thana District. His tomb, built close to the sea-shore, is the scene of a large gathering on the anniversary of his death. One of the chief rites is the drinking of water which has been waved over the tomb, and cating the ashes of incense burnt there. The Saint enjoys a high reputation for the cure of hysterical and other spirit-possessed patients.

Mir or Mıyan Mir, Shaikh Muhammad, flourishe i at Lahore between A. D. 1550 and 1635. His disciple Mulla Mir was a spiritual guide of Dara Shukoh, brother of Aurangzeh. The saint has given his name to the well-known military cantonment, Mıyanmir, near Lahore.

Miran Salub lived about four centuries ago, performed many miracles, and is buried at Nagor, a suburb of the town of Negapatam in Tanjore District, Madras. Crowds of pilgrims from long distances visit his tomb, and Hindus, even Brahmans, make vows there. On the ninth evening of his festival a Faqir sits motionless in his Dargah, and must remain so for thirty-six hours.

Mu'inu-d-din Hasan Chishti, known as the Khwāja, was born at Sistān, A.D. 1142, and died at Ajmer 1236. His Dargih or tomb is one of the great places of pilgrimage in northern India, and Akbar used to make pilgrimages there on foot.

- * Temple, Legends of the Panyie, in 184; MANQ. 1. 5; iv. 73.
- * Barton, Sindh, 2:1 f.; 161 xxx. 1/3
- * Edwardes, Gazetteer Bombay City, in 301 ff.
- * Temple, Legends of the Panjah, it. 188; in. 188; Rose, i. (15f
- * F B. Hemingway, Granteer Tanj re Instruct, 1 243.
- * Ain, in. 361 f.; C. C. Watson, Grizetteer Ajmer-Meraura, 17, 46; Smith, Aktor, 57, 96, 102.

Nizāmu-d-d n Aul.yā, known as Sultānu-l-mashāikh, 'chief of holy men', was one of the noblest disciples of Shaikh Faridu-d-din, born at Budāun A. D. 1236, died at Delhi 1325, where a lovely shrine was erected to his memory.¹

Par j Pîr, the group of five Saints who give their name to the Pachperiya sect, a strange mixture of Musalman and

Hindu hagiology?

Quibu-d-lin Bakhtyār Kākī came from Csh in Persia and died at Della, v. p. 1235. He is the favourite Afghān Saint, and pilgrims visit his shrine at Mahraulī near Delhi.³

Samusti-d-d'n Muhammad Tabrizi, a famous Sûfi martyr, who, when he was flave I, is said to have walked about carrying his own skin. When no one would help him he prayed to the sun to broil his meat, and when it descended for this purpose, the world being on the point of being consumed, the Saint ordered the sun to return to heaven. His followers, known as Shamsi, 'sun-worshippers', combine Hindu beliefs with those of Islām, and at his shrine at Shamspur in the Shailpur District, Panjāb, people come to be bled and the place reeks with blood."

Saltān Sakkī Sarwar settled at Siālkot in A.D. 1220. His shana is at a place of the same name in the Derā Ghāzī Khān Distrat, which is a resort of Hindu and Musalmān mendicants. His devotees are known as Sultānī, Phirāī, or Pirāhin, and has attendants (mujdur) sleep on the ground.

^{*} for - laws, Delt Prot and Present, 235 ff.; Ain, m. 365; Sheman, for the fig. Rose, 1 401; Ferishta, 1, 377; n. 285.

Little 1x 188, f; Crocke, Popular Religion, 1 205 ff; Rose, on

^{*} Ree. 1. 506 ff; m. 435, 566; PNQ. 1. 133; ERE. vn. 490.

CHAPTER XIII

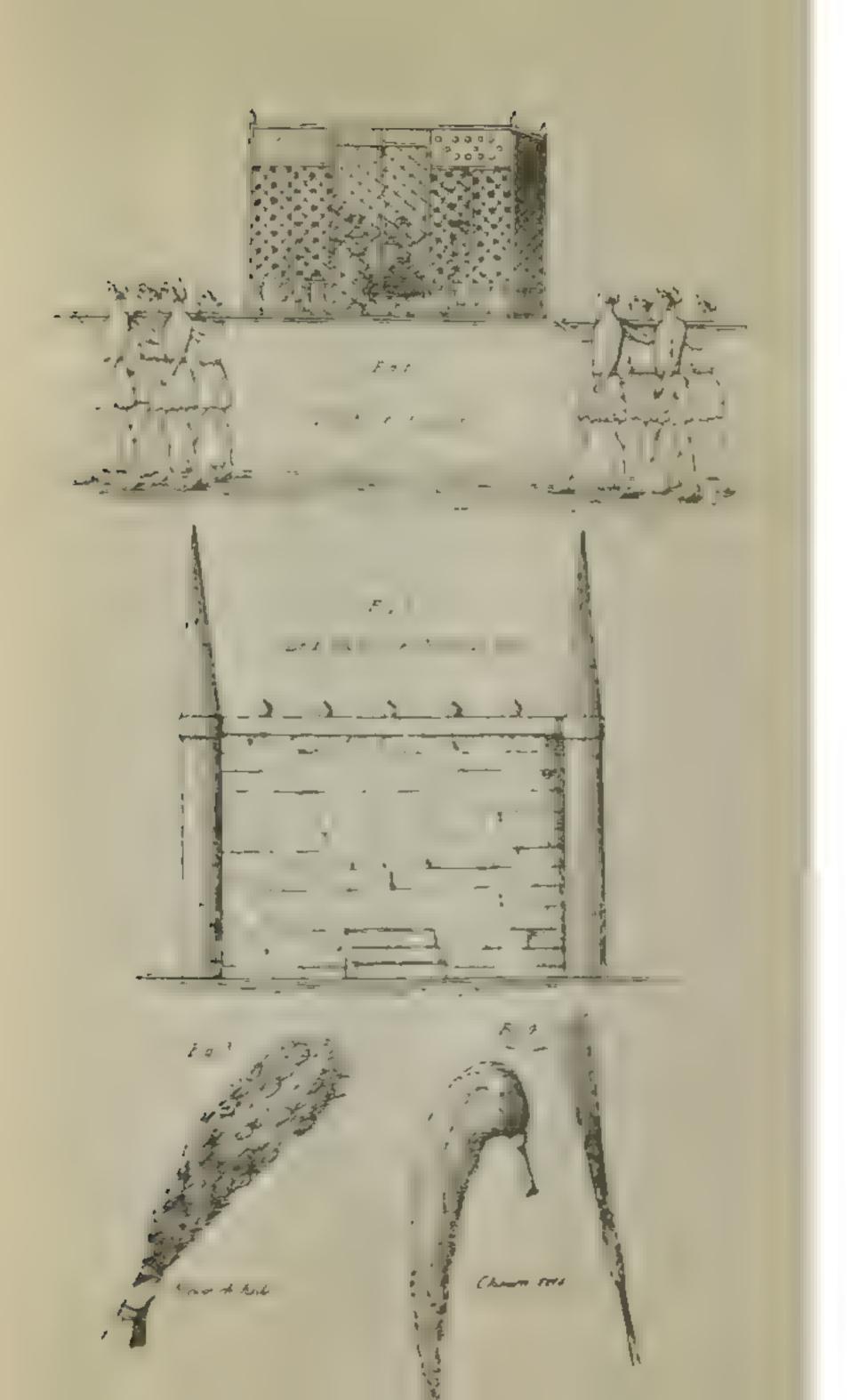
RELIGIOUS BUILDINGS AND OTHER APPLIANCES FOR WORSHIP

THE religious buildings of Islam in India constitute an architectural group of great interest and beauty. Here no attempt will be made to consider them from the architectural aspect, but merely for their religious purposes.

The Dargah (Persian dar, 'door', gdh, 'place') is usually the shrine or tomb of some reputed Saint at which pilgrims assemble at the festival ('ars) which commendates his death. In southern In ha there are two noted buildings of this class near Mangalore in the South Kanara District, Madras. The first is that known as Shaikh Faril ki Daigāh. It consists of a cavern in a precipitous laterite rock, which is said to reach as far as Hyleraball, 45 miles distant. The cavern is very dark and, as no one ventures to enter it, its extent is unknown. The square opening is just large enough to allow a visitor to creep in, and it is reached by a flight of stone steps. Tradition runs that nearly two hundred years ago a Pir or Saint, Shakh Farid, d.d the Chilla or forty days' penance at a time, neither speaking, eating, nor drinking during that period. At Kaduu in the Cuddapah District, Mudras, he used to do similar penance, cating only the leaves of the plant known as Farid buti (coculus villosus, or more properly pedileum murery.2 At the end of twelve years he disappeared, and is said to have travelled underground to Mecca. Musalmans in numbers visit his shrine and on the Friday Sabbath cook food, say the Fatiha prayer over it and then distribute it to Fagirs.

to Massiman architecture, see G. T. R.v. ata, M. S. r. Ar. i. to Care, its Orients and Invest process, Oxford, 1919. I. Feed asson, Haston of Indian and Farren Architecture, Landon, 1920. Smatt. Hastony of Fine in Indiana and Carlon, Oxford, 1911. Pel a. 1819. FRE i 755 f., 8.4 f.

^{*} Watt F = 1 I f vi, part 1, 123 f.





It materials for cooking are not procurible, sweetmests are distriuted. The grardian of the Dangali is appointed from among those best qualific i by pury and real, by a committee or the Makanwala (makdu, 'a place, station') or resident buffrs and their Murids or disciples. In the days of Tqu Saltan (N.D. 1782-99) the superintendent used to receive a ruped for every mast of a sl. p entering the harbour of Mangalore, a right which has been abolished since the British occup it on. The second Dargah at Mangalore is that of Loh Langar Shan, 'he of the iron anchor', v sited both by Musalmans and Hendus, by those who wish to be freed from d sease or in sfortune. Lamps are lighted there every night, food is distrinted, and dancing-girls entertain the visitors. The shrine is a large long tomb with minarets at each end. It ch people visit it on any might in the year, the poor every Monday and Thursday, or once a week or nonth. There are it my famous Dargalis and tombs in the Deccan and northern India, of which the following are some examples. In the Un ted Provinces at Ajodhyā are the reputed torabs of Noah, Seth, and Job, that of Shah Qasım Sulain ani at Chunar, of Sladdi Salim Chishti at Fathpur Sikri, of Kabir at Maghar. In Rapputana, at Ajmer, is that of Muinu-d-din Chistati. In the Panjāb are those of Shaikh Nizāmu-d-din Auliya in Old Delin, Babūwālī Kandhārī at Hasan Abdāl, Bū 'Alī Qalandar et Karnal, and several of great repute at Uchh in the Bahawal-" ir State. In the Central Provinces is that of Klawaja Shaikh Parit at Girar, and in southern Ind a that of Baba Budan at Attimindi in Mysore.

An 'High is the place where the rites at the 'Id festivals are performed, known also as Namazgah or 'place of prayer'. It is usually a building creeted outside a town, which is used only by Sumis, and consists of a court or stone pavement raised some three or four feet above the level of the ground, along the west's le of which is a wall which generally has small rimarets at each end. In the infidle of the wall three or four shalls rise from the pavement and form a pulpit (mimbar, notine, from which at the Run gran and Bagar 'Id festivals the sern an or billing prayer (Lintha) is delivered. Near it is a niche (milital) faring the worshipper, which points to the

direction of Mecca. The prayer-niche and the manaret are by some supposed to be derived from Hardwism, while the mosque dome follows the precedent of Assyrian temples! It is said that the Prophet while addressing the congregation used to stand on the uppermost step of the pulpat, Aba Bakr, his successor, on the second, 'Umar on the third or lowest, but 'Usman fixed upon the middle stage as that from which the sermon should be delivered, and since then this rule has been followed. 'In the beginning the Prophet leaned when fatigued against a post while preaching the khutha or Fri iay sermon. The Mimbar or pulpit was an invention of a Medina man of the Banû Najjar. It was a wooden frame two cubits long by one broad, with three steps, each one spin high; on the topmost of these the Prophet sat when he required rest. The pulpit assumed its present form about A.H. 90, A.D. 708, during the artistic reign of El Walid (A.D. 705-14).2 No special sanctity attaches to the 'Idgah.

The Imambara, 'enclosure of the leader or guide', belongs particularly to the Shi'as, being the mourning chapel in which the elegics for the martyrs Hasan and Hasain are recited, at in which their cenotaphs (ta'ziya, tābut) are stored. One of the most famous buildings of this class is that at Lucknow, 162 feet long by 54 wide, with a wonderful concrete vault, built by the Nawwab Asafu-d-daula (A.D. 1775-97).

The mosque (masjid, 'place of prostration') is, of course, a sacred building, and attempts to pollute it have often given rise to serious riots. But it marks Akbar's feeling towards orthodox Islām that when he introduced the Din Hahi, or Divine Faith, he changed the mosques and prayer-rooms into store-rooms, or put them in charge of Hindu watchmen. Except in the poorest villages, where it is built of clay like

Burton, Plyramage, 1 361; Ind stan, 1 49, M. Jastew, Color ton of Babyle and and Assyria, 379. See the account of the Mibrib of the Jami Massid at Bliffier (Cousens, Burger, 50, with a treatment drawing as a frontispiece); that at Fathpar-Sikri is ngure 1 by Santa. HFA., plate c.

Burton, Prigrimage, v. 362. In ancient Arabia the pulpit was the judges chair (ERE, i. 875)

^{*} Fergusson, Hast. Indian and Eistern Architecture, ed. Pres, p. t. 5

[·] Am, 1, 2000; Smith, 44 ir, 253.

the houses of the peasantry, the mosque is of stone or brick in the form of a square. To the west is the service portion of the bulling califican al-accan, liman). In the centre of the of an court (sata) is a tank (hauz) used for the minor ablution (ceuze), while the greater (ghotsl) is done in a special lavatory. The court is often surrounded by clossers (rinedy, raway). In the covered part of the building on the east, or Meccapositing wall, is the arch (mihrab) and near it the pulpit (mandar, minhar), beside which stands the stick ('asa), on which, according to ancient custom, the preacher leans, or Let's it in his hand. The mosque in its simplest form is based on the model of the ancient Semitic temple, but on the frontier, as in Balachistin we find mosques consisting only of a ring of stones, with an opening to the east and a small arch to the west, which is probably a survival from the pre-Islamic period.1 The roof is generally formed of a series of domes (gumbad, gentar, and the walls are all white, the only decoration allows beingt a Names of Alläh inscribed in Arabic characters.

Larry's hang from the roof and curiosities like ostrich eggs are suspended in the same way. The use of pictures is pro-Litited, except in a few instances beyond India, as in Persia worte the Saia kings paid little regard to the Mosaic and K can e probabition, and thus a school of art was formed w... h be anne extended to India under the patronage of Actor.2 Mulammal cursed the painter of men and animals, and hence the prohibition which Akbar and other Mughal ever-rors followed. In the Gol Gambaz, the tomb of Sultan Maker 1d (A.D. 1626, 56), at Bijāpur, it is said that an aerolite w h fell in his righ was suspented from the archway, but when it was taken down in 1879 it was found to be a waterwern relble of grown quartitie,3 The most authenticated r . s of the Proplet were two resames, his cloak, the vessel in which he kept his eye collyrium, and a woollen sneet. But of br relies are shown in India, such as a bair at Bijapur, a corran la shiper in the Jarat Mas, id at Della A remark-

Same, With the State of the sta

Proceed, 42. (), rough the Prophet see Late, ME 1, 314 f; ERE, x, 662.

able form of mesque is found among the Māppillās of Malabar, where it follows the model of the turret-like Saiva temples.

The Prophet did not forbid women to pray in the mosque, but it is considered better that they should pray in private? In Cairo neither women nor young boys are permitted to join in or to be present at mosque prayers; formerly women were admitted, but they were obliged to place themselves about from man.\(^1\) There are ladies' galleries in some of the Indian mosques, as in the Mot\(^1\) Mas\(^1\) or 'Pearl' mosque at Agra, where they had one of their own called Nagina or 'Precious Stone', and at Ahmadnagar. Such galleries are sereened from view by a lattice (juli) of carved marble, one of the most beautiful productions of Indo-Musalman art.\(^1\)

Connected with the mosque are one or more minare's (minur, mandr), sometimes rising from the roof, sometimes detached from the main building, the finest example of the latter type being the Qutb Minar in Old Delhi. A hostelry (musafirkhana), in which strangers enjoy the right of entertainment for three days, and a school, in which loys are taught to repeat the Koran and other religious broks, are often attached to the mosque, with shops the rental of which is devoted to mosque expenses. The Koran is usually kept in a folding stand (rabil, 'that which is fit for travelling') The tomb of the founder is sometimes covered with a pall of green velvet or satan, lights are lit and prelections of the Koran held near it. Worshippers naturally remove that shows before entering the mosque. The floor of the court is sometimes covered with matting, arranged in strips to nark out the lines of worshappers, or in the greater mosques the slabs of the stone pavement answer the same purpose. The worshipper steps barefoot into the square (nousalla) allotted to him, putting his right foot first in the space. On having the mosque he puts on his left shoe first as he crosses the threshold. and then the right shoe. Some of the older mosques, Ike

¹ Truncing, Carre, av 47)

[&]quot; Markit, 1 223. According to Lare, ME 1 1 2) very few were in Egypt pray, even at home; but Let let up 318 denies it s.

² Lane, ME i 102.

the Quwwatu-l-Islam, 'might of Islam', near the Qutb Mmar in Old Delhi, and the Arhaī Din kā Jhonprā, or 'the shed built in two days and a half', at Ajmer, were built from the materials of Jain or Hindu temples.1

To meet the expense of maintenance there is sometimes a small endowment (auqf) derived from the rent of lands dedicated to the mosque. The religious local officials, more or less closely connected with the mosque, are the Qāzī, formerly the ecclesiastical judge whose judicial functions have now ceased; the Khatib, who sometimes makes the call to prayer, officiates at funerals, or as Imām, or Peshnamāz, the prayer leader, or as a beadle, a duty often assigned to the Mujāvir or Farrāsh who sweeps the building: the Ghassal who washes the dead; the Daurāhābardār or Piyāda who acts as messenger and attendant. In the smaller mosques one man often discharges nost of these duties. The affairs of the mosque are regulated by a committee with a Mutawaii or superintendent.

The rosary (lasbih, subha) used by Musalmans consists of one hundred beads, and it is employed only in reciting the nunety-nune names of God with that of Allah. It is said that in early times pebbles were used for this purpose, or the names were counted on the fingers, and some Wahhabas contend that the Prophet did not use a rosary. The use of the rosary is said to have been borrowed from the Buddhists by Musalmans and from the latter by Christians, but the Christian use of it dates from a period much earlier than the Crusades. Some

For snawe, D.F. Past and Present, 258 ff.; IGI. v. 170; BG. x. 385; axin. 35. In spite of the widely differing character of their places of worship, the dark Hindu shrine where only one or two can enter, the worship, the dark Hindu shrine where only one or two can enter, the worship, the dark Hindu shrine where only one or two can enter, the worship, the dark the whole congregation of the faithful may meet, a pallared bugarat temple, with its courtyard, porches, and colonnales, can, with ease, be turned into a mosque. The chief cell and its pich taken from the middle of the court, and the entrances of the same unding cells built up there remains the typical mosque, a courtyard ent with a darbie of innade. For the remaining feature, the important Merca wal, at that is wanted is to raise these two tall porch pillars and tome, with, if they are to be had, a smaller dome on either side and tome, with, if they are to be had, a smaller dome on either side.

^{&#}x27; On the varied fun tions of the Mulla, see ERE, vin. 909 f.

For a full account of the rosary, see ibid. x. 847 ff.; Hughes, 546.

of the materials from which the beads are made are ebony (abrais), seeds of the Indian shot plant (aqalbar, canna indica), cornelian (aqiq), Mocha stone (aqiqu-l-bahr), seeds of the umbrella-bearing palm (ba_rbattā, corupha umbraculifera), coral (guli), the country gooseberry or Brazil cherry (harfalenri, chilmili, charmela, phyllanthus emblica), the curative dust from the field of Karbalā (khāk-i-shafā) used by Shī as, amber (kahrubā 'straw attracting'), wood (kāth) of various kinds, date stones (khajār kā bij), a red wood spotted with black (lail o nahār, 'night and day'), pearl (mil.), agate (pir palārī), wood of the bashie basil (rehan, raihān, ocymum basilicum), mother of pearl (sa laf), sandalwood (sandal), onyx (s deinānā), vellowish store beads used by Faqīrs and learned nan (sang-i-maqsād), ahve stones (zaitum).

The prayer-carpet (junamaz, jaénamaz) should have the background green, the Prophet's colour, and on it is woven a representation of a mosque with its domes and minarets in some contrasting colour, such as red, the whole being a picture of the Kaba at Mecca.

¹ Full details are given by Watt (Econ. Dict i 426 ff.)

CHAPTER XIV

THE MUHARRAM FESTIVAL

THE name Muharram means that which is 'forbidden' or 'taboo', and hance 'sacred', the first month of the Musaln.an year. According to the Author, the festival in this month, and called by the same name, was in existence in the time of the Prophet, the Chosen May God blass him! it having been observed as such by prophets before his time. But the Prophet, the Messenger of God, ordered that his followers should observe certain additional customs on the 'Ashura or tenth day, bathing, the wearing of apparel finer than ordinary, the applying of antimony (surma) to the eyes, fasting, prayer, cooking of more food than ordinary, making friends with elemos ami establishing friendship among others, associating With pour and learned divines, taking compassion on orphans and giving alms to them, and bestowing alms in charity. The month derives its special in portance from the festival in Lonour of the martyrs

In certain historical and traditional works it is stated that on the tenth day of Muharram the following events occurred: the tast fall of rain, the appearance of Adam and Eve upon carth and the propagation of the human race, the creation of the month Heaven ('arsh, a term applied in the Korān' to the throne of God, the divine mission granted to the spirits of ten thousand prophets, the creation of the eighth or, as some say, the month crystalline sphere, the seat of judgement (horse) of God of Paradise hihishty, or the seven Heavens, of Hell (lazarh), of the "griarded tablets" (al-haula-l-mahfuz),

· A. tul.

on which the decrees of God are written, of the pen (qulum) with which these decrees are inscribed, of fate or destiny (taqdir), of life (hayit), and of death (maut): these things did the Almighty create in His infinite wisdom.

Musalmans count seven Heavens,1 which are evidently based upon the Ptolemaic astronomy: i. Dāru-l-jalāl, 'house of glory', made of pearls; ii. Dāru-l-salām, 'house of peace', of rubies and jacynths; iii. Jannātu-l-m'awā, 'garden of mansions', of green chrysolite; iv. Jannātu-l-khuld, 'garden of eternity', of yellow coral; v. Jannātu-l-na'īm, 'garden of delights', not a sensual Paradise,2 of white silver; vi. Jannātu-l-firdaus, Paradise, of red gold; vii. Jannātu-l-'Adn, Eden, or Al-Qarār, 'everlasting abode', which some number viii, of red pearls or pure musk; viii. Jannātu-l-Illyūn, 'the sublime'.

There are also seven Hells according to Musalman belief: i. Jahannum, the purpatorial Hell, the Hebrew Gehenna, 'the valley of Humom', borrowed probably from the Jews and Magians; 'n. Lazā, 'a blazing fire', reserved for Christians; ni. Hutama, for Jews; iv. Sa'īr, 'a flaming fire', for the Sabians and those who unjustly devour the property of orphans; v. Saqar, 'a scoreling heat', for the Mag ans and Ghabr or fire-worshippers; vi. Jahāma, 'a great hot fire', for Pagans and idolators; vii. Hāwiya, 'a dark bottomless pit', for hypocrites.

Musalmans also believe that the earth and heaven are each divided into seven parts. Those of the earth: i, of ashes; ii, of crystal; iii, of gold; iv, of pewter; v, of emerald; vi, of iron; vii, of pearl. Of these No. i, is occupied by men, Jian, and animals; ii, by the suffocating wind which destroyed the infidel tribe of 'Ad; iii, by the stones of Hell; iv, by the sulphur of Hell; vi, by the serpents of Hell; vi, by the seorpions of Hell; vii, by the seorpions of Hell; vii, by the bevil and has angels. The

d d.n. 273 note

¹ Burton, AN. vii. 381; but see Hughes, 449 f.

² Hastangs, I. t. Bette, in 110, 345, Sale, K. Zin, Prillian, Ay I. e. e. a. e., U7.

^{*} They had in South Arabia, and to trem the Prophet Hid was sent (Korat, v., 13 ff.; xi, 52 ff.; xxvi, 123 ff. Hughes, 181 f.).

seven heavens are; i. the firmament, the abode of Adam, made of pure virgin salver; ii. the abode of Enoch and John the Baptist, of gold; ni. of Joseph, of pearls; iv. of Jesus, of pure white gold; v. of Aaron, of pure salver; vi. of Moses, of ruby and garnet; vii. of Abraham, of crystal.

There are various accounts of the history of the martyrdom of Their Highnesses In.am Hasan and Husain—May God reward them!—but all agree in the fact that it was caused at the instigation of Yazid who, wretched from all eternity, was the ringleader, and it was preordamed that he should be the author of their martyrdom. How is at possible for one to be deprive loftlife by the mere crimity, tyrainly, or command of another? But thus it is that whatever the Munshi or Eternal Registrar has recorded as man's destiny must necessarily come to pass. As a proverb justly says: "Diversited are the modes of dying, and equally so are the means of living". That is, though the hand of the Almighty does not appear visid ly in either, yet He is the Author of both.

In a D. 639 the Khalifa 'Unar conferred the government of Syra on Mu'awia, son of Altu Suhan, and on his son as his Sicce ser. The house of Unimaya was founded in 644. In 676 his son Yazid was declared herr-apparent, and Mu'awia set out for Morca with the object of securing the assent of the had no dissentants at Medina, led by His Highness Imam Husa n, second son of 'Alī who was elected Khalifa in 655 on the death of 'Usr. an, the third Khalifa, and was murdered at hala in 601. Malawia died in 680 and Yazid succeeded him. The subjects of Yazī'l excited ennity between Hussin and Hasan, the second and clidest sons of 'All, representing the latter to be a more boy, the son of a Fagir, a poor n iscrable wretch, possess to no army, while he, a mighty monarch, had an ir exhaustable treasury at his disposal. It was surprising that he should submit to be ruled by a man of Medina. Yazid. known to Shi'as as Palid, 'the polluted', or Mal'an, 'ac ursed', thus fill abord and elated by pride, contarded homage

I Frafi. or of these every see Man. Anders to Eurly (2); , or as 40, 41, 42. The farrance in the text inches the organ, were note that it is as it is bedress none curious leginds; then to be the base of life value lastern contact.

from Hasan. He wrote to him in these terms: 'Come and be subject to my sway, and I will of my own accord not only make you King of Medina and Mecca, but I will bestow on you great wealth.' Hasan replied, 'This is passing strange! Pray, whose duty is it to pay homage? Whence did this state of subjection and sovereignty or ginate? Consider the matter calmly. Do not presume on werlilly wealth, to-merrow you may have to answer for this to Gold. This answer further increased the pedousy of Yazil.

After this another affer occurred. Yazid learned that "Abdu-llāh ibn Zubair," an inhabitant of Mecca in his service, had a beautiful wife, and being a delaurhed hiracter be endeavoured by some means to gain possession of her. On one occasion be said to "Aldu-Hāh," You are a man of Medana and I have a virgin sister quick, sensible, virtuous. If you thoose I will give her to you in marriage '. He, being anaware of the plot, replied, 'O King of the whole earth! I agree with all my heart and soul '. Yazil than took 'Ab u lish to his palace and desired him to be scated. In an lour or so he came out and said. The girl knows that you are a r arred man, and unless you divorce your present wife she blases to marry you '. The moment he heard this he gave his wife the "unconditional" divorce ttalaj-i-muttajan. Yazīd left bir. and returning after some time said. The girl agrees to marry you, but she wishes that the marrage settlement should be first paid, and until this is done she will not consent to the umon'. 'Abdu-llah answ red, 'I am a poor man and the portion will probably be large. Where can I procure it "? Yazid satisfied him by granting him the governorship of a distant province to which he sent him. In the meantaine he wrote to the holder of that office and directed him to jut "Abdu-llah to death by some means." This was ac or life's done.

Then Yazī i dispatched Mūsa Astatī as ais envoy to "Al Liliāh's wife with this message, "Behold! Your husband

[&]quot;The time, a consider at fire a sate "The Miller was been at at Mr. alty (special fill trailing as a reason of a sate of a sat

A One of the Thirty of the William Francis Duriton, All And the Arabs

CHAP, XIV

without any cause and through covetousness has divorced you. Now if you consent to be mine you may be the wife of a King '. On the arrival of the envoy at Mecca His Highness Hasan asked whence he came and where he was going. He replied. 'I am sent by the King of Syria to 'Abdu-llah's wife, whose husband is dead, offering marriage'. Hearing this Hasan said, 'O Mūsa Asha'rī! In case she does not consent to Yazīd's proposals, deliver the same message in my name ". When the envoy gave his message to the lady and praised the gran leur of Yazid, she asked, 'Well, what next?' He said, 'Imain Hasan, Khalifa of this city, the son of 'Ali and of the dau_hter of the Prophet—on whom be the Blessing! has also made proposals to you'. She asked, 'Anything else?' 'Why', said he, 'if you desire manhness and beauty I am here.' Then peeping at him from behind a screen and seeing him to be an old man, she said, 'O Asla'ri! You are old chough to be my father, and as for your beauty it cannot exceed nine. As for Yazid, who can depend on his wealth which is only of a day or two? And like the noonday sun it may incline one way or the other. It is better for me to accept Hasan whose wealth will last till the Day of Judgenent, and whose dignity and grande ir are in the very presence of the Deity

The envoy informed Hasan that she had decided in his favour, and told him that according to Musalman custom he might be married at the bride's house and bring her home. So Asha'ri took Hasan to her house, performed the ceremony, and Hasan brought her home Asha'ri told Yazid all that had happened, and he finding that his schemes had miscarried. became from that time indignant with Asia'ri and the mortal enemy of Hasan. Yazid used to send order after order, urging them to sky Hasan and promising the post of Wazir to his murderer. The Kufa people also complained to Hisan of Yazid's treatment of then, and myited him to join them. Hasan trusted their promises and started for Kafa. Yazid sent his Munshi Marwan to Medina, and on his way a nun at whose house he stayed tried twice to person Hasan. Yazid urged him to make another attempt and promised him the post of Wazīr if he succeeded. Learning of this Hasan left the place, and on the way a man pretending to be blind thrust a poisoned lance into his thigh, and he long suffered from the injury. Hasan returned to Medina, and there Marwan induced a woman named Jarda to put poison in his water-bottle, from the effects of which he died. He was buried in the commetery at Medina known as Jamatu-haqi or Baqiu-hgharkad, the garden of roots '.'

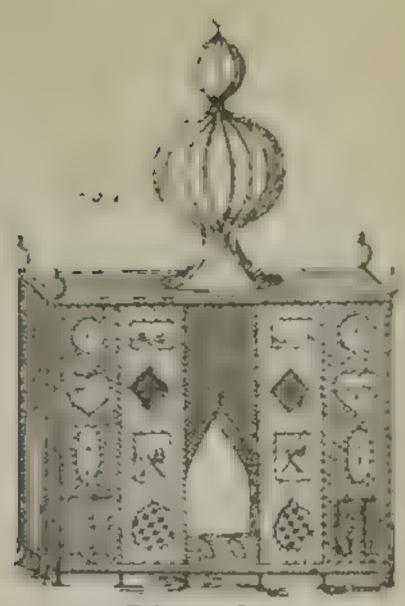
Husam thus left alone in his distress was invited by the men of Kūfa, and he sent his cousin, nephew of 'Ali, Muslim thn 'Uqail, who urged him to come and win las revenge on Yazid. So Husam went to Kufa m A.D. 680. Mislim, in fear of attack, concealed himself in the house of a man named Hani. When 'Abdu-Hah, the new governor, came, he ordered Hani to surrender Muslim, and on his refusal had him scontged to death. Muslim, too, was slain, and his two sons suffered martyrdom at the hands of a man name! Hans with whom they sought refuge. When Husan heard of these events, he fell into despair, and an order came from Yazid that Husada was to be slain. Yazad's army encamped on the banks of the Furat or Euphrates," and that of Hasam at a place called Māriya or Dashtbalā Karbalā. In the end Husam with his family gained martyrdom. It is said that at the last Ja'far, king of the Pari or fairnes, offered to help Husain, but he declined their aid.

The funeral service (namāz-i-janāza) was said over the bodies, and the lamily of Husain were sent with the heads of the martyrs to Syrm. Among the mourners was Bibi Shahr-bānū, daughter of the unfortunate Yazd zard III, the last of the Sassaman dynasty, thus uniting the house of Sāsān with that of the Prophet. 'To this union is perhaps to be attributed in some degree the entiusiasm with which the Persians, bereft of their old religion, espoused the cause of 'Alī and his successors, in other words the Shifte faction of the Muham-

[&]quot;Hasan held by person March 17, 68,8-79. The story that his wife was broked to peak nothing is improvable, and the death was probably due to jeak up in his hardin March, Assas, 4-2.

The Equates was called in Sumerish Paranan, 'the great water', or Pura, who are the Senates derived their Parat or Puratto, old Persian Ufratu, and thence the name Euphrates and man in therean Furat.

² Mrs. Meer Hassan A.i. 11



Tober + Times



" 4, " by Anim or & to when!





madans, against the usurpation of those whom the Sunnis dignify with the title of Khalifa, or vice regent of the Prophet '.1

Various n iracles occurred as the heads of the martyrs were taken to Svria, under orders of Yazid, in spite of the protests of Zamu-l-ābidān, son of Husain, in whose charge the heads were sent to Medina, whence, it is said, they were taken back to Karbalā. According to others, the head of Husain was buried at Cairo.³ The Persians observe the 20th day of the month Safar in commemoration of the burial of Husain's head at Karbalā. They say that it had been removed by Mirāwia to Damascus and thence to Karbala, where it was buried forty days after his death. But Mirāwia died in April 680, and Husain was killed on the 10th October following.³

The Muharran festival bights on the exening when the new moch becomes visible, but by the Musalman calculation from the morning following. During the ten days of mourning it is believed in Egypt that the Jinn visit people at night." The Mularram, including the temb visitation (ziparati, may be said to last till the 12th day of the month, but the festival really lasts ten days, known as the 'Ashura or tenth. Special buildings are provided in which they set up the standards ('alum), the conotables of the martyrs (taziya, tabut), the royal seats (shahnishin, dadmahall), the representations of Buraq, the nulle on which the Prophet made I is journey $(m)^*raj$, isra)to Jerusalem and to Heaven. Sometimes these buildings are dee rated with screens (tatti) made of mica and other glittering substances. They are known as the 'Ten Day Louses' ('asharktana), 'the house of the cenotaphs' (ta'zeyakhāna), or "the Faqirs' lodging ' (dstana). Strangers are not allowed to approach these buildings, as they must be kept pure for PIR TS.

The moment tacy see the new moon they do the 'mattock-

¹ Fr wre, A become rest the Process. 88 For anticle of the tragedy see Mar, The tale, 317 ft; A sels ft (righte, 433 ft; Nr. Leas Perry, The Money Plan flower and Home, Preface.

^{*} I set n. Population, n 40; S O ki y, H st of Stranons, 412, 415

^{*} Valcelm, Hot, of Person 1 204.

^{*} Lane, ME, ii 140 ff.

wielding' rite (kudált márná). They recite the Fātiha over sugar in the names of the martyrs, and go to the spot selected for the fire-pit (aldwd). A sod of earth is turned and a day or two after the pit is dug. It is 11 to 8 cubits in diameter with a low wall built round it, and every year it is dug in the same place. After the pit is dug they I ght fires in it every evening during the festival, and ignorant people, young and old, fer ceacross it with sticks or swords. Or they run round it calling out 'Yâ 'Alī! Yā 'Alī! Shāh Hasan' Shāh Husain! Dulhā! Dulha! Hae Dost! Rahiyo! Rahiyo!' 'O 'Ali! King Hasan, Husaan! Bridegroom! Alas! Friend! Stay! Stay! In performance of yows some leap into the burning co.bers and out again, while others leap through the flames or throw handfuls of fire about. Women, too, make a fire-pit, sing the funeral elegies (maisign) and beat their breasts. In Gij erat 'a hole is dug about a foot broad and a foot deep. In this hole a fire is kindled and the person who has vowed to become a Dūlā, Dulhā, or "bridegroom", goes round the fire seven or eleven times. If any of his friends notices the bridegroom spirit moving the devotce, they wave a rod with feathers on it up and down before his face, fairning him gently, while nacense is freely burnt. The people round keep up a chorus of "Dülä! Dula! Dula!" to the measure of which the person wishing to be possessed sways at first in gentle, and by degrees in more violent, oscillations. When the full power of the "breath" (hal) fills the devotee, that is, when his eyeballs turn up and become fixed in a steady stare, and his body grows cold, he is made to keep his face bowed among the peacock featuers. After las face has been for some time pressed in the feathers, the spirit scizes him and le rushes out heedless of water or of fire. As he starts, one of his friends holds lim from behind, supporting and steadying lam. He gudes the Dila's aimless impulses to the Aklara or place of other Düläs or of the Ta'ziya cenotaphs, where fresh incerse is burnt before his face. On the way from place to place the Dula is stopped by wives praying for the blessing of children. or the removal of a rival, or the easing out of a Jann or other evil spirit. To secure a son the Dalag nerally directs a flower or two to be plucked from the jasmine garlands that deck his

CHAP, XIV

rod, a bar of silver or iron ending in a crescent or horseshoe, and covered with peacock feathers. On returning to his own Akhārā or place the Dūlā falls senseless and after remaining so for an hour or two regains consciousness. Only those can become possessed who have vowed to become Dūlās. Even to these the aillatus is sometimes denied. No woman can be possessed by the Dūlā spirits. In Sūrat, where the Muharram rites are more fully performed than in other parts of Gujarāt, on the exeming of the eighth day of the feast children are dressed in green, and clothes are sent to families connected by betrothal. Besides dressing as tigers, men and boys often join hands and go about singing the Muharram dirgs, dressed the Hin in Gosāin ascetics or half-Hindu, half-Musalmān Husainī Brāhman beggars.²

Women doing the breast-beating (singlant), a Shi'a practice probabited to Sunnis, call out with screams, 'Hāē! Hāē! Stah Javān! Thon! Tinon! Lohū nën! Dūbē! Dubē! Grē! Grē! Marē! Marē! Yā 'Ali!' 'Alas! Noble youths! All three! Drowned in their blood! Fallen! Fallen! O'Ali!' If they remember any of the darges they see an them out and beat their breasts. Some women in place of the fine-pit put a lamp on a wooden mortar or on an inverted eartien pot, and in the their lamentations over it.

The 'Asharkhana of southern India is replaced in the north by the Imambara, 'the place of the prayer-leader'. On the first, third, or fourth day after the new moon the fullding is decerated, and the standards ('alam, shadda, panja, mamada, piran, Salahan, Imamain) are placed there. Those that are paraded before the tenth day are called the 'reanted' (samain), and they are distinguished by having

be an interest of the feet to orpore a new specification.

Be an interest as if the feet to orpore a new specification.

Be an interest and if the feet to orpore a new specification.

21. The first have a specific the way of the particular and the feet as the feet to particular and the feet and the feet

I be a part 1, 1 mf. 1 m the Hussani brian and see J. Wasto,

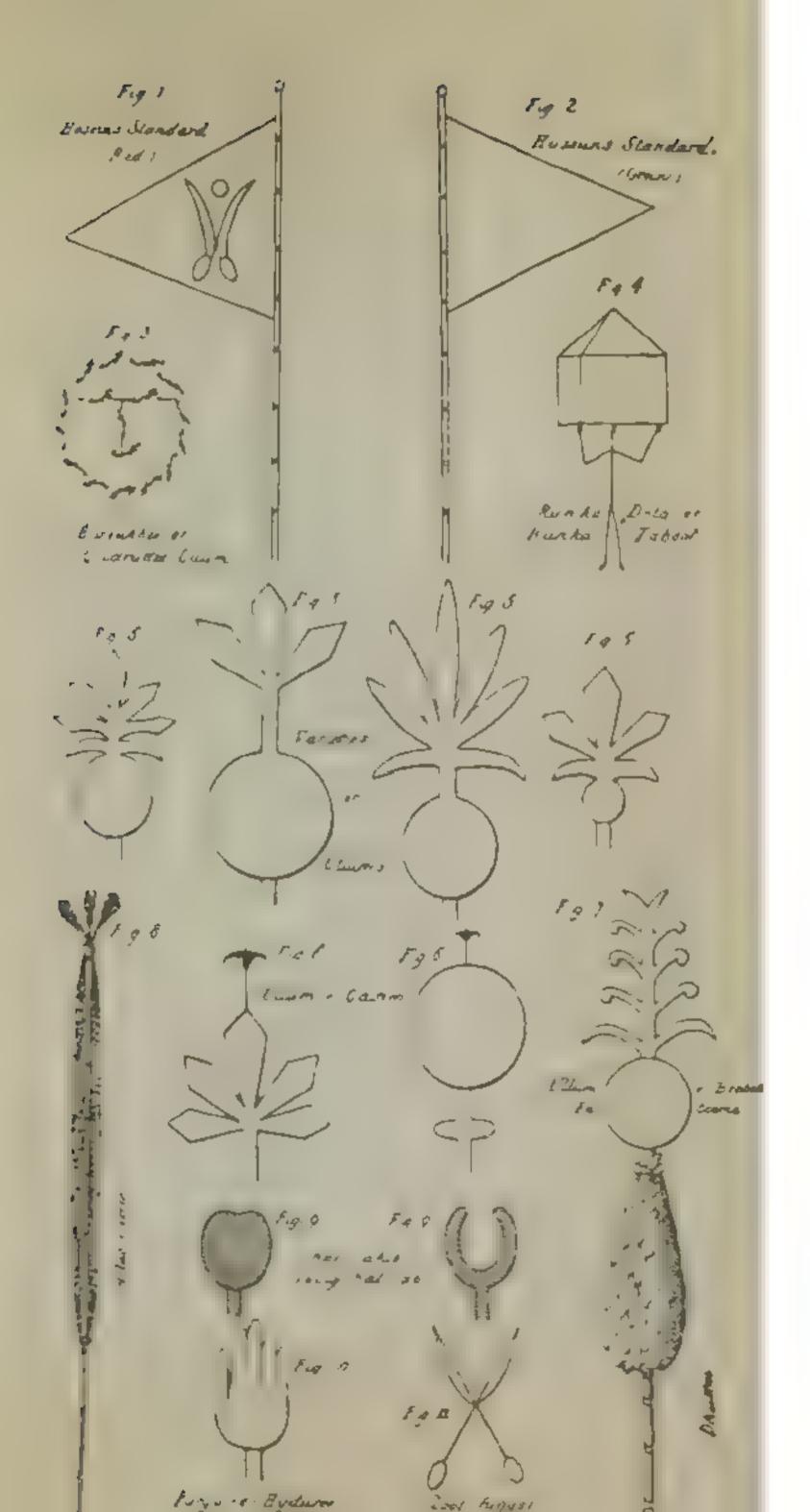
lemons suspended from the n.1 In all Shi'a houses the test standard (milki) is conspicuous, being the head of a fish maste of gold or silver suspended from a pole decorated with brocade.2 The 'dignities' (manainh) is also a standard fixed on a hamboo, decorated with rich cloth. These are carried on elephants, like colours. Some are known as those of Haidar, 'the hon', a tith of 'Alī, 'the hand' (pan,a) or 'Ali, those of Fatima, 'Abbas, the standard-bearer Calamiter). that of Qasim, of the twelve Iman's, of the 'protecting Imam' (Incom zamin), the 'noble shield' (died solet), the double sword presented by the Prophet to 'Ali (lar_akla, quirall, zu-l faqur), the horse-shoe (na'l salub), that of the charger ridden by Husain at the battle of Karbala, which is said to have been found by a pilgrim and brought to Bijāpur, whence on the downfall of that kingdom it was removed to Hyderal a 1. These standards are generally made of copper, brass, or steel. inlaid with precious stones, or of paper or wood. Those of metal, whether new or old, are brought in state with riusic, after being polished, to the 'Ashurkhanas, in each of which four, five, six, or seven are set up. They are fixed on staves of silver or wood, decked with coloured cloths. On the first, fourth, or fifth evening after the new moon they are fixed in holes in the ground or fastened to stock, and in front of them are placed lights, fly-whisks (morchial), censers for burning aloes wood ('ulso,), toys and other decorations. Sometimes on one side is placed a footmark of the Prophet (mian -irasul). Incress is burnt, and food and sherbet over which the Fat ha is said in the name of the norty is are distributed. Every evening the Fat ha is recited, and there is a lect on of the Koran (khaim i-quein). In the norming they read only the Koran and at night the Ranzatu sh-shuhada, 'The Garden of the Martyrs', saig dirges (valid à, mars qui, riake lan cidation

¹ A len in speared on a knife is a powerful bar against earlist the Russell, in 172; in 181, 197; EG in put 1, 420, xi Cl; xi part 1, 304, 345; L. Russell, in 172; for the first total and the second second

¹ See S. en.ar., Land's 135, 37, Mrs. War Harran A. 43

Prop. the late with the transfer of a factor of a factor of the two arms to the key I pulm E. T., ... 30, E.F. ... 4 ... F. T. E.wort y, The red Late, 141 ff

^{*} On the m amaz see her ix, part 2, 187





and beat their breasts. Food over which the Fatiha is said

s given to the poor.

Every night the funeral elegies are sung by boys trained for the duty, and Faqīrs and friends keep vigil (shab-bedāri). In south Gujarat after the fourth day the mourning changes to merri nent and masquerade, and the only observance till the tenth day is the offering of sherbet at the side of the roads to childr n and travellers. This seems to be, in part, a reaction after the intensity of the mourning, partly, an imitation of the revery at Hindu festivals like the Holi or fire feast. In Hyderal ad, from the first to the seventh day, except the restal of the Fatiha and of the benediction (durad), reading of the Koran and the drges 1 with preparation of food and sherbet, nothing else is done. On the seventh day of the 1 soon, by the ignorant on the seventh day of the month, the S'a clard of the martyr Qasim, distinguished by a little silver or gold unnorella fixed on it, is paraded. He is one of the bridegrooms, for at the age of ten he was betrothed to Labora daughter of Husain, and was slain in the battle.2 In I who w this is known as the marriage procession (menhili) of the little bridegroom. His standard is carried by a man on Lorse lack, and the dancing-girls who follow sing elegies and heat their breasts. Sometimes it is carried by a man on foot who reels like a madman calling out 'Dulha! Dulha!' Bridegroom! As he passes any 'Ashūrkhāna on the road he salutes the standards and recites the Fatiha over the of burning aloes wood. Then he is escorted back to . Sown 'Astarkhana, where he is laid on a stool as he is believed to impersonate the dead martyr, shrouded and treated " a surpse, while lamentations are made. Here sherbet. known as that of the battle (ran ka sharbat), is distributed.

On the seventh day the spear (neza), covered with cloth and laving a lemon fixed on the top, emblematical of the spear on which the head of Husain was taken away, is paraded. Is they pass, the people throw pots of water on the spearto ster's feet and give him money or grain. The superintendent

I remarkable for the several darges see Sir L Pelly, Maracle Flay.

[.] V . Arrels, 43 .; The Colophate, 322. F'AN

of each 'it's rklama, as he passes, gives him a little ast so it is a rest along wood which he takes with devetors, refs teats a wild of the son of has children, cats a lettle and each to be a children do the sone. On that evening they are the steel and of Balli Farina, that of Hisacu, the harmonic world of the sword of the (24 lf) for the same and the sword of the (24 lf) for the passes of and has entation is made.

The the treeshoe is made of gold, or other notal, or of which or pair smeared with sindulwood paste. It is rebered at the accompanies bearers made through the road op it against men, women, and children to the series of the looders on.

Nor on grorator of the Law, noke a thing like a fact of ".... at put the horseshoe on it as a head. Others care · produje an afarm the slage of a leaf of the same I'; if tree (f. is reflected, made of decorate leadours it paper, and the assertant by a man who rests the pole on his wastthe who afters fold it up with ropes. Wherever the retriet et inverte e par sol and shake it over la leal ' i' i' for tereat they often knock one parawl against corder and break them. Many do this in falling; of , you to the in the automate the horseshoe, "If through the far at I are bless I with a son I promise to a skeller. : in with the process of a Shoull a son be Lorn to her she provide the state and pakes han ren with it. Rah It is little or said only a short way, and after that servative authorities. In the analyay on the oghth exeruit they take out the Barrakli or Qudrati standard, and in I store that the transfer these of 'Albas and Heart. It two promise to be pen to meet on the roof they ras the state of the pass on after en de la la arit amagineerse. In Ajreran ex de s Sin is it as provided by the people of the Induckoti Michalia or quir run which a crowd of men armed with sharp sweets deter and throw their weapons about in will confusion? Something of the bridge mis spirit is supposed to dwell in the breaker, which works not achieve three. To gain this Titon a selver or iron rod ending in a crescent or lorse-

CHAP. XIV

The simplest form of the cenotaph or shrine is that made by Brahuï and Baloch women, effigies made of cloth representing Husain, before which they gather and beat their breasts.2 In Persia 'a litter in the shape of a sarcophagus which was called Qabr-i-Paighambar, or the tomb of the Prophet, was borne on the shoulders of eight men. On its front was a large oval ornament entirely covered with precious stones and just above it a large diamond star. On a small projection were two tapers placed on candiesticks enriched with jewels. The top and sides were covered over with Cachmerian shawls, and on the summit rested a turban, intended to represent the head-dress of the Prophet. On each side walked two men bearing poles from which a variety of beautiful shawls was suspended, at the top of which were representations of Mahomed's hand studded with jewellery." This is, perhaps, not connected with the Muharram, but it

and there is universal noise and confusion.

¹ BG. 1x, part 2, 138. For a photograph see Russell, 1 272.

¹ Census Report, Ballichatan, 1901, 1. 43

Morrer, Second Journey, 181, with an idustration; see Hughes, 415 ff. The Persian cenotaphs are described by Wills, 279 ff

is analogous to the shrine paraded by the Indo-Musalmans. In India the cenotaph (ta'ziya, tābūt) consists of a framework of bamboo in the shape of a mausoleum, intended to represent that erected in the plain of Karbala over the remains of Husain. It is usually covered with a network of paper neatly cut, and it is sometimes decorated on the back with plates of mica (talq). It is also ornamented with coloured paper formed into various devices and has tinsel fringes, the whole structure being surmounted by a dome which is often contrived so as to move round at the slightest breath of air. Its beauty appears when it is lighted up within and without. In shape it is square, its sides varying in height. Within are set up standards or a couple of small tombs intended to be those of the martyrs. Some instead of covering it with a paper network make strings of glass bangles (bangri), with white paper flowers, and behind they tie saffron-coloured cloth or paste red paper. This is known in the Decean as the 'bracelet bier' (bangrian ki tabut). Others, again, replace the paper network with wax flowers and leaves of various colours, such as roses and tuberoses, and when they carry it about at night they squirt water on it to prevent the wax from melting in the heat of the torches and blue lights. This looks like a flower garden (chaman) and is known as the 'waxen bier' (mom ki tabut). Others make the bier to represent the tomb of the Prophet at Medina. This is decorated with gold and enamel and attracts crowds of admirers. Again, instead of the network, some people substitute cloth on which they sow the seed of mustard (sarson), so that at night the young plants make it look as if made of emeralds. Some make a representation of a camel, the spread hand (panja) or standards with mustard or jasmine growing on a shed (mandud ki chameli), and as they carry this about on the Shuhada or martyrs' day, the tenth, people throw bracelets made of coloured threads on it. The making of these biers or cenotaphs is said to date from the time of Amir Timur, who invaded India in A.D. 1398. On his return from a pilgriniage to Karbala he made a miniature tomb of Husain which he added to the mourning rites of the Muharram.1

¹ BG. 1x, part 2, 139.

In Hyderabad some people, instead of the cenotaphs, creet a 'royal seat' (shahnishin) or a 'palace of justice' (dadmahall), which, like the cenotaphs, are made of bamboo, paper, and tinsel. This is placed against the wall of the "Asharkhana, and standards are set up within it. It has sometimes a transparency in the form of a lamp-shade which moves with the slightest breeze, and is called the 'revolving shade ' (charkle fances) or the 'fancy shade ' (fanas-i-khayal), the latter being a lantern which revolves through the heat of the candle placed inside, and has outside figures of camels and other atomais. These shades are sometimes made in dependently, and are placed in front of the 'royal seat'. Some set up what are called 'screens' (tatti), made of square pieces of mica and mercury, like looking-glasses, which shine lightly in the glare. Large sums of money are spent in making these 'screens', which are specially in vogue in the city of Hyderabad. Some set up in the 'Asharkhana artificial trees mangoes, pine-apples, or custard apples which look like real trees laden with fruit and flowers, with pictures of birds and squirrels eating the fruit. Sometimes human figures of various shapes and colours are constructed, representing prople praying, sitting, standing, making prostrations, or of a so poy standing as a sentry with his musket on his shoulder. This is contrary to the practice of the Prophet, who cursed the pointer or artist of men or animals, and hence the portraits of a ders are absent from the Musalman comage.1 Near these they place figures of birds and animals, and an artificial dove is made to fly out of its cage and coo.2

At some 'Ashurkhanas or fire-pits (alexa) they set up on a platform a representation of a woman granding com in a land-mal. Sometimes they attached heavy stone to a cucumher, racion, or plantain, and, strange to say, if a kalfe is stuck into it, it does not cut it.

^{1 11 . 2 . 4 . 4 35}

The iso, programs a survival of some chercula, was water with the little many Burt a chip of SrR Burt, a. 77 describes the material pay of Theoretical step is a with Hosenas comes the isomethic with Hosenas comes and has a satural of a lamb and emitted with blood. On the Mineau dove the see I. R. Farnell, Greece and Bubylon, 72 f.

On the seventh night of the festival a figure of Buraq, 'the bright one', the gryphon-shaped animal on which the Prophet rode in his night journey (miraj), is made of wood, painted and decorated with the usual Musalman jewels on its nose, arms, neck, and ears. It is brought in procession from the painter's workshop, accompanied by reciters of elegies and torelibearers, to the 'Ashurkhana where it is placed facing the front before the standards. The Buraq was sent from Heaven by the Angel Gabriel to convey His Highness Muhan mad Mustafa, 'The Chosen'-on whom be the Peace! -It has the head and face of a man, long cars, broad forchead, shows like the meon, eyes black like those of a deer, and brilliant as the stars. Its neck and breast are those of a swan, its loins those of a hon, tail and wings like a peacock in stature like the Hindu cow of plenty 2 or a mule, swift as the lightning (barg), whence the name Buraq.

Many Handus have so much faith in these conotables, standards, and the Buraq, that they erect them themselves and become Faqirs during the Maharram. In Gujarat, as the cenotaphs pass in procession, poor Hindu and Musalman men and women, in fulfilment of vows, often throw themselves in the roadway and roll in front of the cenotaphs.3 Others hang red cotton threads round their necks, mark their brows with white powder, and live for the time on alms given by friends. In Gujarat on the ninth day of the festival some Hindu women wear wet clothes, a symbol of the ceremonious bathing after a death in the family, and drop pieces of hot charcoal on their bodies. They fast all day, and in the evering lick one of their fingers dipped in wet lime as a chastity test, and cat rice and sugar. Next day when the shrines are being taken to the river some low-aste Hindus, in the hope of securing the well-being of their children or the cure of some disease, offer to the shrines various kinds of food, coco-nuts, red threads, cloth, and even camels and elephants or the

¹ Kora i, xvii. 1.

^{*} The Hindu Surabhi, ha nadhenu, et Nandini, produced at the churning of the ocean, which prants all desires, and is reverenced as the fountain of milk and cards

^{*} BG 1x, part 2, 13J.

tiesh of cock, gost, or buffalo, and with a coco-nut in their Lands roll in front of the cenotaph.1

On the (ther hand, whenever the Muharram, according to the lamsolar calendar, chances to conside with Hindu festivals, such as the Rāmanavanu or Ramnaumi, the birth of Rāma, the Charakhpūjā, or swing festival, or the Dasahrā, scrious riots have occurred as the processions meet in front of a mosque or Haidu temple, or when an attempt is made to cut the branches of some sacred fig-tree which impedes the passage of the cenotaphs. Such riots, for instance, occurred at Cuddapa in Madras in 1821, at Bhiwanci in the Thâna District. Bombay, in 1837. In the case of some disturbances at Hyderābā lit is said that Haidus who act as Muharram Paqīrs sometumes take the part of the Musalmāns against their co-religionists, and during this time do not cat any meat save that of animals which have been slaughtered by the Musalman ritual (Abb)

During the thirteen days of the festival Musalmans are required to keep their houses and clothes clean, and their bodies pure and undefiled. They refram from congress with women; some from the first, others from the fourth, fifth, sixth, or seventh day do not eat neat, fish, or betel-leaf, and will not sleep on a cot, or if they do so it is turned upside down, as it would be eistespectful to sleep on anything raised while the i In an or leaders stand on the ground. On the tenth day some particle of these luxuries, while others abstain from the tenth tial the thirteenth day. Married women are not allowed to show their faces to their husbands during the ten days of the first Muharram after mairiage, and live apart from them. They of serve the same taboo during the first thirteen days of the month Safar, the second month known as the Terah Tezī, of the siekness of the Prophet, during the Bārah Wafāt, from

The exponent is tellesed by Hardas to represent the head of a vistar Crosle, P print Rel proc. i 46, 148, 227, 238; il 1060. In parts of the formbly Presching to represents the same dead of the formly Britani, part 1, 200. Hence, as representing a human vistar, it is the an intervers to heak floods and ix, part 1, 350, See also Burton AV vis 217; Fortless, Kis Mill, 323.

In the latter case to riots were between the Sunni and Sal'a sects

the first to the celebration of the Saint's death ('urs), in the month of Rabi'u-l-sānī, the fourth month, because these are times of mourning, held unlucky, and no enjoyment should take place at these seasons.

On the fifth day at every 'Ashurkhana, rich people at their reception halls (diwankhana), merchants at their house gates, shopkeepers before their shops, set up a place (abdarkhana, 'waterman's Louse', sabil, 'a way, road') which is covered with a cloth and otherwise decorate I, at which milk, sherbet, cooled and scented water are distributed to all comers, and these places are illuminated at night. On this day at Hyderābād almost every body, men, women, old and young, especially those who are unmarried, seldom the married, wear a Faqir's necklace (seli), made of cotton thread, silk, or hair, and bracelets (gajrá), made of coloured silk or flowers. Intelligent people think it unlawful to wear these ornaments as it is contrary to the Law. But in India people obey more than the obligatory (farz) rites, the rubbing of perfumed powder (abir) on the faces of their children, dressing them in green clothes, and wearing such garments themselves. The higher and the more respectable of the middle classes content themselves with merely tying a necklace on their necks and a bracelet on their wrists.

During the festival many persons adopt the garb and mode of life of Faqīrs, some wearing this dress on the fifth, a few on the second, and still fewer on the sixth or seventh.

The Seliwala, vulgarly called Suheliwala (suhela 'easy, feasible'), wear a Faqir's necklace (scli, duti), made of coloured thread. This is emblematical of the two classes of Faqirs, known as Azad, 'free, unrestrained', and Benawa, 'those who possess no worldly goods', who become Faqirs through grief for the fate of the martyrs. They usually wear a hair necklace, but during the Muharram it is made of green or red thread, the former colour being said to represent that to which the corpse of Hasan was reduced soon after his death from the effects of poison, the latter the blood which fell from the body of Husan on the battlefield. These necklaces are made by the 'Attar or perfumers, or by the Patwa, makers of fringe and tape, who also weave bracelets of coloured thread ornamented with gold

or silver known as 'remembrance' (sumatan) or 'carrotshaped' (gapta. Before these are worn they put them on a tray with sweetmeats, fruits, rice cooked and dried in the sun-(churred), and a present in easi, known as 'lamp-money' (charāghi, charāghi), for lighting lamps at the tomb of a Saint. After offering the Fatiha over these things they first put a small bracelet or necklace round one of the banners (shadda) and then on their own wrists or necks. If the bracelet is worn only on one arm it is always the right and the 'renembrance' is worn on the right wrist. They wear the usual costume of Paqirs. After the Fat ha is recited, the Mijawir or tomb superintendent takes the lighting fee, some of the fruit, and returns the rest. In addition to these ornaments some tie pieces of green cloth on both the upper arms, while some Lagirs rub their faces with perfunal powder, hold in their hands an alors wood past le (wi butto), and go about begging.

The Benawa or 'indigest' are also called Azad, 'unrestrained , or Auf shall, because they make a black line like the Arabic letter Al f or A down the forelead and nose. They wear on the head a tall Persian woollen cap (taj, topi), a shawl or turban with a gold band found it (mandal), and on the neck a piece of cloth with a slit in the centre of its breadth through which the head is passed, and to which a collar is sewn on. One-tiord of the cloth hangs behind as low as the calf, and twothirds is to ked in front into the waist-band (lamarband), so as to form a sort of hag to receive the contributions of the faithful. Tirs dress a known as 'the shroud' (hafan) or Alfa, because th. Araba etter Alafas marked on it. They also wear a thread he klace (seli), a rosary (tasbih), bangles on the wrist, a loincloth (ling, largett, dhott), and round the right ankle an ornament (dal), that, of the size of a crown piece, made of stone, bone. or mother of pearl, with a couple of holes through which it is fastened by threads below the outer ankle joint. This is sometoras replaced by a silver bell anklet (tore), but some wear no ornament on the feet, apply coloured powder (abir) to the face, and carry in their hands a fan, a switch (chhart), a sword, or an non javelin (sing).

Faqirs of this class form a band (girtih) with various ranks and titles, under a director (murshid, or a leader of the troop

(sarguroh), whom all agree to obey. Under him there is, first, the Khalifa, who is second in command, like a Wazīr to a King; secondly, the Bhandārī Shāh, house steward or chief of the commissariat; thirdly, the Iznī Shāh, the 'caller' or adjutant who assembles the troop and conveys orders; fourthly, the 'Adālat Shāh, the 'lawgiver', who is the director of movements or quarter-master; lifthly, the Kotwal, or chief police officer who maintains order and discipline; sixthly, the Dost or 'friend'; seventhly, the Al-hukm-i-bllāh, or commander; cighthly, the Amr-i-bllāh, or God's officer; minthly, the Naqību-būqarā, 'the Faqīrs' leader', who marches in front of the troop and proclaims the pra-ses and attributes of God, as an example to the other Faqīrs.

When they arrive at an 'Ashuckhana they draw up in two or three lines before it, and the Dost or 'friend' calls out his title. The Kotwal replies 'Whatever pleases Him, the Almighty !' Then the Al-hukm-t-lillah calls out his own narie twice from the right, and his colleague, the Al Ana-i-lillah re-echoes his name twice. After this the "Adalat Shah repeats the introduct on (darja) of the Fattha by himself in a loud voice, and at the end calls out 'Fātiha', on which all the Laqirs repeat the list chapter of the Koran, the Suratu-I-land or Fataha, once, and the Declaration of the Unity of God, Qui huw Allah, Suratu l ikhlas, three times, ree to the Benediction (durad), and faish by drawing their hands over their faces. Then the 'Adalat Shah repeats sentences or complets describing the excellence of his own profession, the Law, to which the others respond 'Lk mira-n-Hadari!' an appeal to 'Ali, to which the others respond 'Yāhu!' 'O He! (God)'. Again he shouts a call to the Sacred Five-Muhammad, 'Alī, Fātima, Hasan, Husan: 'Ek nārā Panjtan, Panjpāk!' and they answer 'Yāhu!' 'O He!' an appeal to the Four, Abu Bakr, 'Umar, 'Usnan, 'Ali; 'Ek nārā-t-chār yār bāsafā!' to which they answer as before; an appeal to the martyrs on the plant of Karbaia: 'Ek nārā-i-shahidān dasht-i-Karbalā!' with the same answer.

Then he shouts, 'O God! Thou art the only true God, and there is none else!' to which they answer, 'He is One and there is no other with Him!' 'I give witness that the man Muhammad is His Apostle!' Then he eries out 'Grant me the dust that

lies beneath that foot!' to which they answer, 'As collyrium for my eyes!' As they march the Naqibu-l-fuqarā calls out, 'Guard your breath!' that is 'Have God's name always on your hips!' 'Keep your eyes on your feet as you walk!' that is, 'Constantly repeat the Kalima or Creed!' 'Travel in your homeland!' that is, 'Contemplate God and His works!' 'In assemblies have private conference!' 'Even in a crowd have communion with God!' By the grace of the Holy Five! O'Alī help me!'

If the band halts at any 'Ashūrkhāna the superintendent gives them pipes and tobacco, sherbet, cloves and cardamoms, and if he can afford it, a meal of rice boiled with pulse. These men are called Dasmāsī or 'Ten Month Faqīrs', that is, for the ten days of the festival, as contrasted with the Barahmāsī. 'Twelve Months Faqīrs', those who are permanent Faqīrs all through the year. Amongst themselves they use as forms of address, 'Yā Hā lī Allāh!' 'O Allāh, the Guide!' 'Yā Murshut Allāh!' 'O Allāh, the Teacher!' 'O Hasain! O Imām!' or Leader. If they call one they address him as Bāwā, 'Father', Dātā, 'Giver'. Dunyādār, 'He that possesses everything'. Rupees they call 'a trifle'; 'What will you not give a trifle?' (hanrā-kaurī) to buy arseme (sanbul), which they eat. If any one refuses to give alins they repeat the verse:

"The generous are dead and only musers are left. There is no giving or taking, nay, they are ready to fight us!"

When they are ready to start the Nagib says:

*Were the world filled with wind it could not blow out the light of the Elect!"

they reply, 'We are on the road to Heaven, and our belief is that of the Prophet!'

They dress with a kind of fool's cap or long sugar-loaf cap of paper with a queue of paper hanging behind and trailing on the ground, ornamented with gold leaf. Sometimes this cap is made with panes of glass all round in the form of a lantern, with strips of tinfoil (begar) or tinsel, or white and red net-work paper hanging from the outside. Inside this they put a candle when they walk about at night. Instead of the cap they some-

times wear a shawl, a red sheet or a piece of cloth, while others have a string of ripe lemons dangling round their heads. Round the neck a red, yellow, or white scarf is twisted and worn in the shape of a necklace (baddhi, hamel), or a shawl or handkerchief is passed through rings. They smear their bodies with powdered sandalwood and pipe-clay (khari). On each arm two or three handkerchiefs are tied and sometimes an armikt (bazaband) over them. At the waist they wear breeches (gurju) or a loin-cloth, in which they carry a whip (korla, kora), a dagger (katar), a sword, a 'scorpion' dagger (bichhua), a weapon (mdru) made of two antelope horns joined at the base, an iron javelin (sang), a scourge (qamchi), and a switch (chhari). Their ankles are bound with strips (gharti) of coloured cloth, or they wear bell anklets (ghungra). Some get a couple of 'scorpion ' (bichhud) toe-rings, fix lemons on the points of them, and fasten one on each arm. Thus equipped they go to the 'Ashurkhāna and dance a circular whirling dance (ghunna) to the sound of the tambourine (daf). There are four figures in the dance to which they keep time by charting, "Ali! 'Ali! 'Ali! 'Ali Bhum!' 'round we go!'

The Laila take their name from the famous Bedouin love story of Laila and Majnün, told by Persian poets, especially Nizāmī. The man who represents Lailā has the whole of his body, from head to foot, glaed over with cotton wool, covering even his waisteloth, the only dress he wears. In his hands he holds a cup, sometimes full of pounded sandalwood or sherbet, or a human skull cap, a coco-nut shell, or the calabash (chippi) of a turtle, and a fan or paper nesegay. On his head he wears a three-cornered paper cap.

The Bharang or Bharbhariyā, 'foolish chatterer', has his whole body besineared with red ochre (lāl gerū) mixed with water. His head is covered with a shawl, handkerchief, or coloured cloth with a small flag fixed in the top of it, and like the Majnūn he wears shoulder-belts (hamel) made of cloth On his legs he carries tinkling bells (ghungrā, ghantī, zang), and he wears breeches (gurjī). His loins are tightly girt, and as he dances he kicks his posteriors with his heels, calling out, 'Alī! 'Alī! 'Alī! 'Zang!'

The Malang are said to be disciples of Jamanjatī, a disciple of

Zinda Shah Madar.1 The term is usually applied to any 'unattached' religious beggar who smokes drugs to excess, dresses in nothing but a loin-cloth, keeps fire always near him, and wears has hair very long fied into a knot behind. They are by religion half Hindus and half Musalmärs. In Hyderåbåd those who personate them at the Muharram wear on the head a knob or knot of hair or of cloth passed through an iron ring (chasar) round which they twist red thread, gold or silver laceedge g (kenāri), and narrow lace (golā). On each wrist they wear two or three metal bracelets (kam). The edge of a handkerelacf (guluban l) is passed under one arm and the two upper ends fastened over the opposite shoulder, while on the neck are strongs of beads or resarres thantla, mala, tashih). A sash (kamarhand) encircles the waist, a cloth covers the loins, while on the right ankle is an ornament (dal) or an anklet with bells. These men wan ler about, visit 'Asharklanas, and as they walk rattle their anklets and call out, 'Had Shah Madar, Hail to Ham!' Then one repeats the verse: 'Whatever you have, spend it in the road to Him (God). They will never gain good int I they he sow t.

Augithi Shah, 'King Chafing-c'ish', has his head bare, or he wears only a red or green thread tied round it, a waist-cloth on his hims and an iron chain as a waistbelt. His body is rubbed with pipe-clay or cowding ashes (bhabhût), and he carres in one hand a pair of tongs (dastfanah). He walks about carrying a chafing-dish (quaither), a fragment of an cartten pot held or the palm of his hand, containing live coals in which he heats one end of an iron chain while the other end fixed to a rope langs by his side. When he visits an 'Ashurkhāna he holds up the chain by the repe dips it in oil which sultenly blazes up on the not part, to the surprise of the onlockers, who wonder that he is not burnt by carrying the five. This he manages to do without danger by faling the bottom of the potsherd with a ruxture of the pulp of aloes and cowdung covered with ashes, which remains coul and prevents the dish from burn ng t. s hand.

The S'li or Sayyoli, 'Master', is an African negro, ten or twilve of whem blacken their bodies with langiblack and oil.

On their heads they wear a rough hat made of the skin of a sheep or goat, with the wool or hair on, or of a blanket or mat. Round the waist they have a small loin-cloth, skins with the hair on, blankets, sackcloth, or mats. In the left hand they carry a bamboo bow and in the right a coco-nut fastened to a short stick, the former containing some gravel which rattles, or sometimes it is covered with a cloth to which bells are attached. They dance to the rattling of the coco-nut, which they strike with the stick. Or they sometimes carry a ricepounder (masal) in the left hand, which they strike with the stick held in the right. They twist their limbs about and mimic the jargon of negroes, or one of the party dresses like a negress, her face painted black like that of the men and dressed in the same way, her sex marked by a pair of hanging breasts. She beats the ground with a ricc-pounder while the men dance round her and make jokes.

The Bagla or Bagula represent paddy birds (ardea torra). Ten or twelve men, all of the same height, smear their bod es all over with cowding ashes, wear white paper caps on their heads, and loin-cloths. They go about holding each off or by the waist and imitate the call of the paddy-bird. One of them calls himself Bhīrī or Bahrī Shāh, 'Kong hawk, and dashes at the paddy-birds, who escape and hide in the crowd, while semetimes they eath one and run round to prevent him from escaping.

The Kawwa Shah, or 'King crow', smears has body with pipe-clay, wears a blanket coat with strangs on has head and round his neck. They walk about making pikes, each of them holding a cage containing a crow, or a frog, or a branch of a tree with a crow fastened to it by its legs.

The Hath-katore-wala, 'he that carries a jug in his hands', wears a shawl, strings, or a piece of cloth on his head, a red, green, or yellow handkerchief round his neck, his face covered with sandalwood paste. Jug in hand he goes about singling the Muharram elegies, tales of battles, culogin on great nich, and collects alms in the jug. His song runs:

'Paisā denā rē Bābū! Paisā denā rē Māī! Paisā denā rē Allāh! Hāth katorā dudh kā!' * Give us pice, Master! Give us pice, Lady! To him that

carries the fulk jug!"

The Jalali or Khaki are one of the regular Musalman Orders, founded by Sayyid Jalalu-d-din, a disciple of Bahawal Haqq, the Suhrwardi Saint of Multan, whose shrine is at Uchh in the Bahawalpur State. Khaki means 'dust-covered'. They have no special dress, but wear fancy caps of various shapes and unincuse turbans made of straw, leather or mat on their heads, rosaries and necklaces made of fruits. Some have their faces half blackened, their bodies covered with pipe-clay, garlands round their necks, and dried pumpkins hanging from their bodies. One of the band carries a hideous female doll which he says is the grandmother of one of the spectators, while others have a mock club made of leather with which they strike any poor man or woman who comes in their way.

Negshband, the term meaning a cotton printer. They are specially revered by Afghāns, They wo ship sitting silent and motorless, with bowed heads and eyes fixed on the ground. Their dress is like that of the Benawa already described, but they wear in addition a shirt (kurtā, alfa). Their chief characteristic is that they carry a lighted lamp in the hand and appear only at hight. The lamp has two compartments, one holding the oil, the other empty to receive alms. They walk through the bazars singing the praises of God and the virtues of light.

Läk än kror klarch kä bändhö agar maball, Kläli parä rahgayä, damri kä nahän chiragh.

'If y a spend millions on a palace it will be void if you have not a farthug's worth of light I'

Men, women, and children follow them, and when any one brings a crid to them they rub a little of the burnt wick of the lamp on his face to prevent him from crying and becoming ill-tempered.

The Haji Ahmak or Haji Bewuqui, 'Pilgr m Fool, Pilgrim Ishotil, wears a long cap, a shirt and coat with a necklace. Each his an enominous rosaty, a wooden platter, and a long wilk illistick. They have nonstacks and beards reaching

¹ Rose, B. 350, FFE, v., 887.

to the waist, wigs reade of flax, and immensicartificial prainches. They carry on coarse buffoonery before the 'Asharkhanas.

The Buddhi, Buddhi, 'Old Women and Old Man', are represented by two men on a platform, the man in a nake mask the woman in that of a female with an immense nose-ring. They carry on coarse buffoonery.

Bagh, 'The Tiger', imitates a tiger, running about with a late of meat in his mouth, and springs at children.

Matki Shah, 'King Pot', is represented by some Jak'i Faqirs, who carry about a pot containing dried grain which they rattle. They offer some of the grain to people and then shall it into the rown mouths, singing hidderous verses.

Chatni Shah, 'King Pickles', dresses like a Jalali and pounds up spices in a mortar, saying, 'I am making pickles for the Qizi, the Kotwal, or head police officer, the Sabaldir, or captain'. Sometimes he adds intoxicants to the pickles and tries to induce people to eat them.

Hakim, 'The Physician', dresseshke a Benawa, and, mounts to on a pony, he goes about with bags of herbs and makes ludicrous speeches. If any one asks him to feel his palse to manages to touch it with cowhage or cow-itch (kitcanch, marrier a pruriens), which causes intolerable itching.

Musäfir Shäh. 'King Traveller', dresses like the Benawa, pretends to be, a traveller, cooks for Limself, and distributes the food he makes.

Mughal, 'The Mogad', carries a rosary and a stick, and a stick and

Byajkhor, 'The Eater of interest, the Usurer', makes jokes, pretends to offer his accounts, and demands payment.

Murda-firosh, 'The Corpse-seller, Carrier of the dead', carries about a representation of a corpse, and people pay him to take it away. If a bribe is refused he burns chilles, hair, and other offensive substances on a plate, and says, 'This is the scent which your souls will smell when you are dead!'

Jhar Shah, ' King Tree ', dresses like a Jalah, takes a small tree, hangs all kinds of fruit on its branches and ties to it a

crow by the legs, calling out, 'Take care! Crouch! A black owl has devoured the Prince of Fruits! Off with you!'

The Jogi is one of the Handu Orders of asceties. Men dressed like them come to the "Ashūrkhānas playing on the guitar (sitār), tambourine (daf), the small drum (dloiki), and small tambourines (liharijari), sing songs and funeral dirges with much skill.

The Baq files the Hendy Bunya or shopkeeper, in Arabic and Persian a greengrover. He is dressed like one of that easter, wearing a turban, streaks of ashes on his forehead with a spot in the centre made with a mixture of turmene and quickline, or sandalwood and turmerie. He has on his cars large Hindu carrings (pegal, kundal), hangles on his wrists, gold and silver finger-rings, round his waist a chain for holding his keys (kardhant kard rd, kordala), and a white cloth round his losis. He arries in his hand an iron stde and a bundle of pain yra leaves on which he writes his accounts. A sepay goes with him who threatens him, 'You rascal! You have overcharged me!' Pretending not to understand him, he abuses him in return.

Shillbala, the 'best man 'at a wedding, the boy who attends the bridger one to represent him and relieve him from spirit larger and the Lyd Eye, comes dressed as a girl in line clothes and powels and as scatted on a platform. People from below chaff him and try to make him sould. If he shows a sign of a single the curtain is dropped and raised when he regains screnity.

The Saris tan and the Tanke sar, the head without a body the body walcout a local, is a trick played by a non-concealing his head in a hole or under a hel and showing only his body while mother burns himself, having only his head overground. A lined-stained sword is laid near them and the ground is stained to mutate blood. Or two men personate robbers, while one dressed as a won an eries out. They have nurdered by hisband (or trother). Give me son ething that I may go and bury him. The head-ss body is a common show at fairs in northern India.

Nagli Shah. 'King Story-teller', dresses like a Jalali, brings with harm a dog, cat, rat, crow, and ass, and tells fur ny tales.

Kammal Shāh, 'King Blanket'. Two or three people cut a hole in a blanket and people grant through repeat verses, such as 'One cock was killed at my wedding and a pound of rice distributed to thousands. One piece paid for all, but when the accounts were made up three-quarters remained I'. Or, 'My doting mother tenderly reared nie. She decked me in a blanket and turned me out!'

Khogir Shāb, 'King Saddle'. A man dressed like a Jala'i wears a Musalmān saddle on his neck and red and whate strings tied round his head, while he pretends to give chase to boys. Or he sings: 'In every lane I saw heaps of sweets and a lady with a nose-ring cast longing eyes on them.'

Sharābī, 'The Drunkard', is dressed like a Jalālī and has a mark like the Arabic letter A pointed on his forchead, wille he carries a bottle full of sherbet and water, repeating nock verses from the Korān in praise of wine and drinking freely. Much debate goes on between him and the other Muhamar Faqirs about the use of wine or pork. Sometimes he works a leather Brahmanical cord (ja co. zunnār) round his tack

Qizi-i-la'in, Qazi-be-din, 'The cursed and urel gious Law Officer'. He wears a sleeveless slort, his beard and moustaines are made of flax, and he counts a resary while he preades various absurdities contrary to the Law of Islâm.

Nawwab, 'The Prince, Nabob', has his whole body wornd round with straw, an enormous cap or turban of the same and beard and moustackes made of flax. He goes on horseback with attendants who carry an absurd tobacco pipe. He gives orders to his servants, and when he mounts he very often falls off on the other side.

Mekh Shāh, 'King Tent-peg', is dressed like a Jalālī, and drags bundles of tent-pegs tied by a rope to his waist. He threatens to drive a peg with his mallet into any one who dares to lock at him or speak to him.

Khodun-garun, 'D gging and burying'. He wears on his head a straw cap or turban creirched with ropes, his body is covered with a mat through a hole in which his head is thrust, his waist is encircled with ropes, on his shoulder he carries a spade and on his back a screen. He goes about singing.

'I throw down and bury whom I please; for a small grave

I charge a hundred rupees, five for a big one. Then he serves a sustre and pretends to bury him.

Hunar Husani's l'aqirs are two men dressed like the Benawa, save that their shirts are dyed with red ochre; they have over their ears ringlets of natural or artificial hair, carry a small tray or winnowing basket (supli) with a couple of cakes of cowding in it covered with fine handkerchiets, adorned with flowers, and holding a fly-flapper they go about saying. The remains of a great nan who did wondrous naracles are hidden here. Wheever makes the circuit (tandf) of las grave will never feel the torments of Hell fire. So make your wishes known to him; the tray, on which the inquirer retires abashed.

The Nanakshahi or Nanakpanthi are followers of the Sikh Saint Nanak (a. b. 1469-1539). Four or five men assume this dress with coloured strings (sea) round their necks, a spot of lampblack in the centre of their forcheads, their faces smeared with sand dwo shipaste, on their necks a handkerehief in which a small copy of the Koran (handah) is fixed as an analet, a neck are of conclusively such as that worn by Rajputs, and two coloured sheets round their waists. They carry a comple of clabs, visit 'Asharkhanas, and, striking the clubs together, sing verses in honour of Husain.

The Googriwa and so called because they wear on their thands brass rings (ghagri), haside which are little tinkling brass hells. Their dress is either white or red, their faces and bodies are riched over with cowding askes, they wear on their lards a sheet with coloured threa is or fringes hanging to it, on their cars a feathered plumic (lurra), round each arm handkered refs ted like those of the Maji un, armlets (bazahard, like hand), a waist-cloth and a tinkling ornament (tort) on the right ankle. One of them, laugh in hand, goes in front, and two standard bearers carry white, green or red colours. All of them with the exception of the 'Adalat Shah wear rings on the right thumb, and these they rattle as they sing ballads of the nartyrdem and the praises of Husam. In front of them a couple of Rai anity), or dancing-boys, walk, each having a painted each entitle pit with gravel inside or a yak-tail fly-flapper (chamar),

¹ Rose, n., 103 ff.

^{*} Burten, P. , * maie, & 142, 28 1

and so they dance and sway their legs, stooping or sitting down at the end of each verse. The leaders walk on each flank of the procession, and two men carry spears or long bamboos covered with coloured paper in front. While the troop halts they tie the spears crossways and stand with them so as to keep off other troops while they recite verses in honour of their spears.

The Garuri Shah are snake-charmers or buffoons. They dress like the Jalali, each wearing a feather or ament (burn) on his turban and carrying the pipe (pungi) played by jugglers. Jogis, and snake-charmers. When they halt they do juggling tricks.

Chindī Shāh, 'the Ragman', ties rags round his body from neck to feet and walks through the bazars without saying a word.

Khandar Shah, 'the Tatterdemalion', or 'King Clout', wears rags, a tattered quilt (khandart) and short breeches (cholm) reaching to the knees. They beat each other with ragged handkerchiefs and at the 'Åshurklanas fall down and roll on the ground.

Ghaliz Stah, 'King Filth', has his forehead marked with a black spot, with a leather handkerchief round his neck, and wearing a loin-cloth. He has his whole body covered with honey to attract flies, and goes about reciting ludicrous and satureal verses.

Richh Shah, 'King Bear', is dressed in a black goat's skin with the hair outside, while two or three fellows in blankets imitate the growling of bears and frighten women and children.

Burburgā Shāh, 'King Doubledrum', is apparently identical with the Budbudgë of the southern Decean. Marāthā fortunetellers and beggars. In Hyderābād they wear big turbans of different colours and carry a double drum. When they see a man coming they say, 'I saw a good omen to-day. You will become a rich man and get a palanquin, elephant and horse'. They twang their drum and bless those they meet.

The Mārwārī dress like the people of Mārwār or Jodhpur, the well-known moneylenders of western India and the Decean.

The Garuli are a caste of snake charmers found in the Ponday Presidency (BG, xai 197; xix. 142; xxi 224; xxiv. 116).

* BG, xxii, 200 f.

With pen in ear, they earry account books, bags filled with potsherds to imitate coins, and strut about saying, 'Let us settle our accounts as we are going home'. They make coarse jokes to annoy any real Mārwāris they meet.

Out Shah, 'King Camel'. They make a camel of bamboos covered with paper, and a man standing in a hole within it walks along and personates the driver.

Men and women often make a yow that if a child is born to them they will 'take out the anchor' (langar mikalna) yearly for three or twelve years, or so long as the child lives. This is done on the fourth or sixth day of the feast. They tie round the child's neck a string of flowers or leaves of the basil (saban, orymum basilicum), to which is sometimes added an iron chain trailing on the ground to represent an anchor. The child also carries a pastille of aloes wood shaped like a tree ('ud batti ka juit) and a standard, while boys with coco-nut leaves or little flags make a canopy over land. Cookes carry jars tidl of sterbet in the procession, which at night is accompanied by torches, and fireworks are discharged, and as they walk they shout 'Shah Husain! Ya Imam! Ya 'Ali!' When they come to an 'Ashūrkhāna they walk three round the fire-p.t and throw wood on it, the superintendent recites the Fatiha over food, some sherbet is poured into the pit and the attendants are fed. Other people, Hanlus as well as Musainians, vow to give flags, sherbet, food, money to light lamps, perfumes and flowers if they are blessed with a child. When rich people 'take out the anchor' they do so in state mounted on elephants with matchlockmen, drummers, and dancing-girls singing the egges. The efferings are sometimes carried under a canopy (shime piner), the person giving them riding in a litter ('amari, anidri), or on an elephant.

Women often make vows to be performed at the Muharran. Thus a won an vows that if her wish is granted she will sweep the ground about the "Ashūrkhāna with her wet hair or bathe her head in fire. In the latter case she covers her head with a sheet, and the superintendent with a pot-skimmer (bufgir) throws some fire three times on her head and then brushes it of with a whish. Or she vows that she will break her fast with no food save that which she has gained by begging, or that she

will light a lamp with butter and have the Fatiha said over food, or that she will hang a flower (gend-gala ara) on one of the standards. When their wishes are granted they perform the vow. Some begat a few houses, add some money of their own and have a gold ring (dur. bdole) made which they get a goldsimilar to fix in the ear of their senon the teath day of Malarrane. In the case of a girl they fix a ring (buldq) in the cartrage of her nose. Shi'as in Persia, when a girl is dangerously ill, yow that if she recovers they will marry her to a Sayyol, and a similar vow is made if they have been disappointed of children! In the Panjab barren women yow to other a cloth, light alon pand have the child's first tonsure done at a strine, to put a neeklet on the child, a fding a coin to it yearly, and to give all to the poor when the child reaches the age of ten or twelve, to shave only half the child's head at a time, every week, or to leave a lock on his head to be shaved at a Saint's toub.2 In Baroda there are three kinds of vows: to Saints, to the Mularrana cen taphs, and to spirits.3 In the Central Provinces Histor Dhimar fishermen beg food for an offering, take it to a haqir who dedicates it to the cenotaphs, and gives it to the people who dedicated it, this being the only occasion on which they will cat food touched by a Musalmar.

On the tenth day, known as Shahādat kā Roz, 'the day of martyrdom', between 9 a. m. and 3 p. m. all the standards are taken to an open place near the sea, a tank or river, known as Karbalā ka Maidān, 'the plam of Karbalā'. Fire is lighted in the fire-pits round which they walk thrice and recte the Fātha facing Meeca. Then they put a small com with some milk and sherbet into an earthen pot, cover it, and lay it in the fire-pit which they till up with earth, and fix a peu egranate branch on the mound. Next year the pot is dug up and some women for a consideration get the coms from the superintendent bore holes in them, and hang them from the necks of their children to protect them from evil spirits. Some people after the fire-pit is closed pour sherbet over it and barn a lat p there for three or four days, as they do in the case of a real

Syk +, T + 1 ' r, f + N . , W + 1, 17.

^{*} R se, r 780; /J. 4/. xxxvn 250.

^{*} Commo R part. 1911, : 100 f.

⁴ Russell, 1, 5.3.

grave. As the standards pass their stops, the owners, in fulfilment of a vow, throw handfuls of sweetments or cownes on them, and people pick up the cownes as annulets for their children. Some people vow that if they recover from a disease they will roll on the ground in front of the standards as far as the Karbala plain. Men do this wearing only a loin-cloth, while women pour water over them to cool them, and their friends go in front removing stones and other obstacles from the road.

In the Karbala plain a great crowd assembles, where sweetmeats and food are sold, tumblers, bear and nenkey leaders perform, and swings are set going. Water and sherbet are d spensed to the thirsty, either grains (sabil) or for a small sum. When the standards and cenotaples are brought to the water edge, the Fatilia is recited in the names of the martyrs over food and sweetmeats, some of which are distributed, and sone regarded as sacred and brought home. The tinsel is removed from the echotaphs, and the standards which they contain are removed. Then the structures are dipped in the water. Some are thrown away, others reserved for future use. Men and boys, Hindus as well as Musalmärs, try to catch the drops of water which fall from them and rub it on their eyes to strengthen the sight. Then the standards are packed up and the food is distributed. The Buraq and Nail Salab are not dipped but taken back, the former to be painted affesh and the latter annually s neared with sandalwood paste. They wave flags over them, burn increase, repeat elegies, and bring them back to the 'Ashūrkhānas, where they make limentations over them and distribute food. These who have acted as Fagirs during the festival now lay aside the garb of n endicants and wash themselves and their ornaments. The members of every band, before renoving their Faqir dress, offer the Fatilia over sweetmeats, give some to their leaders, and eat the rest themselves. Some do not change their dress for three days. On this, the Day of Martyrdom, food is cooked in every house, the Fatilia is said over it in the name of Maula, 'Lord', 'All, and the r artyrs, and it is distributed to frends or given in charity

This was, periode, one note a rain of sin. France, GB, The Magazin, 1, 147 ff.

From the eleventh day, or sometimes from the twelfth or thirteenth, the people resume the eating of meat.

On the Day of Martyrdom some people take out in the aftermoon the 'war bier' (ran kā dold, ran kī hībūt), intended to
represent the boxes or coffins in which the heads of the seventytwo martyrs were earned. Sometimes, as in Bergal, boxes of
that number are used. They are made of strips of ban boo
covered with white cloth. Like the cenotaples they are taken
in procession to the Karbalā plan, and as they return people
run beside them calling out, 'The Faith! The Faith!' (be?
din!), every now and then halting, reciting the elegies as a
beating their breasts. When the boxes are brought back they
are set up as before till the third day, when they are broken
up and the pieces reserved for future use.

On the third day comes the visitation of the standards, the terms used, 'third day' (tipd) and 'visitation' (asymut, lear 2 those used in the death rites. On the twelfth day, again, they sit up all night reciting clegies, reading the Koran and the praises (math) of Husain. Larly next norming, the thirteenth. they cook, cat, and distribute food in the name of the martyrs. That night they lay fruit, flowers, and other things near the standards, and after the Fatilia distribute the food of the deal. They then take down the sheds erected in front of the 'Aslantkhānas an I store away the standards. Cloths borrowed for the iestival are returned, but those which are ornar ented are put away for future use. If any one wants any of them he is ay have them on payment (natr). Some people in pursual, e of yows take some of the cloth and hang it round the neeks of their children to prevent the shadow of the Jana and the Paris or fairies from falling upon them. Some in the same way observe the tenth, twelfth, and fortieth days of nournary by the distribution of food. On the tenth of the following north, Safar, dirges are sung and prayers offered for the souls of the narryrs, and on the fourteenth day, which corresponds to the tweaterth of Safar, they observe the commemoration of the union of their heads at I bodies over of the in the grave at Kail ala. The fortieth day is known as "the tunallines asset bly ', and the last provides collect betch at I sweetin als for the readers of the cleges.

CHAP. NIV

This ends the Muharram mourring for that year. Daring the ten days of the festival Masalmans should not work, have congress with women, drink any intexacting la, for, eri crey. If a death happens to occur during this period they a list perform the funeral rites, but this is the only work a well This, of course, does not apply to duty as public servants or to other work of necessity. The rites observed in south in Ir im, of which the above is mainly an account, d for greatly for the distinctive mairning observators in the forth, when the buff sonery such as that of the M. A. cran. Lagits takes place. Murmory of the kind is also practically to Sente March mars in Bor bay, while the S. Das regard it as a red tire it mounting. This is said to be largely based upon spirit called and ghost-scaring borrowed from the Hindes! Survey to a naturally are more prevalent in the classic fitte contry where the Misalmans are largely or averts in villa

CHAPTER XV

THE TERAH TEZĪ AND ĀKHIRĪ CHAHĀRSHAMBA FESTIVALS

The Prophet, who died on the twelfth day of the month Rabi'u-l-awwal, in the eleventh year of the Hijm, June 8. A.D. 632, had been attacked by illness for thirteen days before his death. Hence the first thirteen days of the month Safar, which is called 'victorious, auspicious' (muzaffar), are known as the 'Thirteen of heat or fever', Terah Tezī, and they are held to be unlucky because the Prophet-on whom be the Blessing! was seriously ill, and his condition is said to lave shown signs of improvement on the thirteenth day. Should a marriage take place about this time, bride and bridegroom are not allowed to meet, nor should any good work be undertaken. On the thirteenth, or rather on the twelfth, calculated from the evening on which the moon becomes visible, all bathe. They take some pulse (mash, phaseolus radiatus), wheat and sesamum, mix them, put a small cup of oil on the tray in which the grain is laid, look three times on their faces reflected in the oil, and each time drop a few grains of the corn into it. They also put some eggs and small coppers in the tray, and the whole contents are given away to Faqirs and the Halalkhor outcasts, 'those to whom all things are lawful food '. They themselves on that day eat rice and pulse, sheep's head and its offal, and send some to relations and friends. Others mix gram and wheat with sugar, coco-nut kernels, and poppy seed, and reciting the Fatiha, in the name of the Prophet-on whom be the Blessing !- throw some on the roof of the house, eat and distribute the rest. There is no reason for ceremonial bathing on this day, a new custom introduced by women.

The Akhiri Chahar or Char-shamba, meaning 'the last Wednesday', is the last Wednesday of the month Safar, the second month of the Musalman calendar. On this day the Prophet showed some relief from the disease which ended his

life on the twelfth of the following month. On this day, therefore, every Musalman, early in the morning, writes or causes to be written the seven Salams or 'greetings' with saffron water, ink, or rose-water on the leaf of a mange tree or a sacred fig-tree (pipal), or that of a plantain. The Salams with the Koranic references are as follows: 'Peace! shall be the word on the part of the Merciful Lord! (xxxvi. 58); 'Peace be to Noah throughout the worlds!' (xxxvii. 77); 'Peace be to Abraham! '(xxxvn. 109): 'Peace be on Moses and Aaron. (xxxvii, 120); 'Peace be on Elias!' (xxxvii, 130); 'All lail! Virtuous you have been; enter then [into Paradise], to abide there for ever! '(xxxix. 73); 'And all is peace till the treaking of the morn!' (xevii. 5). They then wash off the writing in water and drink it in the hope that they may be preserved from affliction and enjoy peace and happiness.1 This is a Sunni observance, but Shi'as consider the day unlucky and call it Chārshamla-i-Sūrī, 'The Wednesday of the Trumpet', that is, of the Day of Judgement, an opinion now held in Hyderabad, and hence baths are usually taken the day before.2 These writings are done gratuitously by Maulavis and teachers. It is proper to bathe on this day, to wear new clothes, to use rose-water ('ilr), to make sweet cakes (gulgula) fried in butter. Over these the Fatiha is said; they eat some and distribute the rest, walk in the gardens and say prayers. Some of the lower orders employ dancing-girls to sing and dance in the garden or at home, and regale themselves with toddy (sendhi) and other Lquors. On this day schoolmasters give their pupils the gifts of the festival ('idi), verses written on coloured paper with the boy's name inscribed below, and the boys are told to take them to their parents and read them, in return for which a present of a rupee or two is sent to the teacher.

For charms written, washed off in water and drunk, see Frazer, Follow in O.T., in 412 ff; Crawley, 116. Thurston, Castes, iv 489; Ethnographic Notes, 357; Lane, ME i. 320. For the remarkable vessels engraved with charms, out of which potions were drunk in label nis, see A. H. Layard, Namerch and Babylon, 509 ff.

¹ Bilgracia Willingth, Sketch of Nicam's Limitations, 1, 364.

CHAPTER XVI

THE BARAH WALAT, NEW YEAR AND SPRING FESTIVALS

THE third month of the Musalman year, Ral i'ul awwal, is commonly called that of the twelve days of sickness ending in death, Bārah Wafat, because on the twelfth day His Excellency the Prophet, Muhammad Mustafa, the Cosen-on whom be the Peace!-departed this life. On this day accordingly the following Fattha should be observed by all Musa it ans, both Arabs and foreigners. All must perform at because its virtues surpass those of the Muharram and every off or Fatiha. It is one of the three days on which Sunais i journ, the others being the Muharram and the Shab-i-Qadr, or Night of Power. Men complexed in the public service should obtain leave of absence for a couple of days to enable them to celebrate the Sandal on the eleventh and the 'Urs, or death day rate, on the twelfth. Learned men at nosques or at home rehearse during the first twelve days the praises and excellency of Muhanin ad Mustafa -on whom be the Peace! as contained in the Haiis or Traditions, and explain them to the lower classes in their own language. Son e assemble daily, morning and evening, at their houses or in the mosques, read the Keran and cook stew, rice, and pulse, unleavened bread, meat stew (qal ya) or rice boiled in milk (shirbirinj). Each man's portion is arranged separately on the table-cloth (dastarkhadan), aloe wood is burnt, the Fatiha is said both before and after eating in the name of the Prophet—the Peace be on him!—so that the benefits of the Koran may influence their souls.

Musalmans believe that men have three souls or spirits: the lower or animal spirit (rühu s sufli); the travelling spirit (rühu-l-jdri) which leaves the body in sleep and causes dreams; the lofty spirit (rühu-l-ului) which never leaves the body, even after death.

Some people keep in their houses the Qadam-i-rasul, or their add to these; if u-n-raball, the vegetable spirit; if addition, the animal spirit; rasad-hard, the divine spirit; raball muhlam, the resident spirit; raball-diff, the spirit of casting in o, use if for Galmel and the spirit of preparety, Hughes, 547,

footprints of the Proplict in stone, preserved in a box covered with rock clothes. On this day the plate on which the stone's kept is decorated, the clost is covered with brocacle and the Qulanei-muhārak, or 'blessed foot', is placed in it, or in a conotaph surrounded with fly-whisks. As is the case at the Miliarram the house is ill in nated, naise is played, frankincense is buint and the fly-whisks are waved over it. Five or six persons in the form of an elegy (marsing) repeat the birth service and the benediction (mardad, durid), the immales (marginal) and the account of the death (mafātnāma) of the Proplant, the last in Hindostānī, so that people may understand and feel sympathy and sorrow for him. On the eleventh and twelfth days, processions, as on the night of the Muharram, take place.

On the eleventh day in the evening or a little before sunset sate people perform the Sanid of the Prophet-on whom be the Prace! -that is to say, they put one or more cups full of perfirmed powder (argaja) or sandalwood paste on one or more models of Buray, in a tray, or in a cenotaph which is called 'the Henna' or 'the Mosque' (menhdi, masjid), and cover it wall, a flower sheet. Along with these are carried trays of cakes with ionsic and fireworks, while the benediction and birth service are recited. Thus they proceed to the place where the footprint of the Prophet is kept. On arriving there, after saying the Fatha, each person das his hard in the sandal I iste or perforted powder and rubs a little on the foot-print. Tre flower short is spread over it and the cakes are given to those present. The reason why the san lalwood is carried on an mage of Buraq is that this was the steed of the Prophet. T. Burnig really should not be brought out at the Muharram. but only at this rite, so that the people if ay know that it was on this anir al that Muhamm ad Mastafa-Peace be on him !assended into Heaven.2 But according to the Shar', or Law,

the second second in of the formats of Buildia, the Buildian, we have all the two littles and the Vishming la, or footers and find a little formation and find and fi

After the an one ad was brought fir me to releasts sex between a man and an ass; it stretched as for as the ere could reach '(Moshkit, it to).

the keeping of such models, as well as pictures, in the louse is unlawful. The Buraq is left near the foot-prints till the thirteenth day. As a rule, the person in charge of the foot-print makes a Buraq and carries out the sandalwood on it, and people in performance of yows make offerings to the foot-print.

On the twelfth or 'Urs, the day of the umon of a Saint with the Supreme Spirit, they sit up all night reading the Koran and other sacred books, and cook stew and distribute it. The women bring food, aloes wood and noney for lighting the lamps to the foot-print, burn frankincense, recite the Fatilia, give some sweets to the man in charge, pour butter into the lan ps and bring the rest home. More butter than what is wanted for the lamps is usually offered, and the man in charge keeps the surplus for his own use. Aloes wood pastilles are burnt near the foot-print for the first twelve days of the month. This food for the Prophet usually consists of rice boiled in nalk. because he was particularly for I of that, and used to call it the 'Sayyid among foods' (sayyidu-t-ta'am). When mee-nilk and cakes are offered the rite is called 'full' (purd). Some people keep a sacred relie (usar-i-sharif, asar-i-maibarak), that is to say, a hair of the heard or moastache of the Prophet. This is preserved in a silver tube surrounded with ecloured powder (abir), and this is held in higher honour even than the foot-print. Food is offered before it, the benediction is said, and there are illuminations and maisic. But most of these hairs are counterfest. Hairs of the Prophet are exhibited at many places, as at the Jami Masjid at Dell i. The 'blesse l hair '(mù-i-muhdrak) from the beard of the Prophet was place i in the Jami' Masjid or eathedral mosque at Robri in Sind by the famous mystic, 'Abdu-l-Qādir al Jilānī.'

The Nauroz or New Year's Day festival was transferred by the Persians from the winter to the summer solstice, the former being known as the Militjan festival. It is a distinctly Shi't observance, hence it was abolished by Aurangreb, a devoted Sunni, who transferred it to the coronation festival in the month Ramazān. It commences on the day when the Sun in splendor r

¹ Burton, Sind Remoted, in 220.

Alburum, Chronology of the Ancient Nations, 199 ff.; BG. ix, part 2, 21 .

^{*} Jadunath Sarkar, Life of Aurangaib, in 200; in 63.

moves to Ames [March 21], and lasts till the nuncteenth day of the nonth Farwardin, the first month of the Persian year. Two days of this period are considered great festivals, when neith notes and numerous things are given away in presents "." In Person it still retains ancient observances, modified by Islam. It lasts three days from the entrance of the San into the sign Aries, and it differs from the old Persian festival in the distinution of its duration and in the absence of all religious observances. There are no processions, still less any offerings of food to the dead, but all people as they meet say, 'Blessed be the feast " ('fd mubarak), and send gifts to the poor. All are dressed in their best and share in amusements.2 In the time of Aurargaeb ' the palaces were decked inside and out with high and eastly langings, made by order of Shahjahan along with the throne like a peacock . . . persons of the blood royal are weighed, according to ancient custom, in different ways that is to say, first against seven kinds of metals, such as gold, silver, copper, from et cetera: the second, against seven kinds of cloth, cloth of gold, cloth of silver, velvet, et cetera. All the tlangs weighed out are given to the poor, and what everyone has weighed is recorded in a book in memory of the occasion 1.3 Aurangzeb for himself abolished the custom, but he allowed it in the case of his sons, on their recovery from illness, on condation that the money should be distributed in charity.4 In rundern times it is observed by giving presents. If it occurs during the day, ladies throw a fresh-plucked rose, blossom downwards, into a basin of water, and this is supposed to turn of itself when the Sun passes into the sign Aries. The Basantpan bund the Humin feast held at the vernal equinox, March 31. was the form observed by the Kings of Oudh."

^{1 1 .: 187, 276}

¹ M. mer. J. zeney, 206; Makelin, Hist of Persia, i. 4 4 ff.; Br. wie, 1 for amongst the Persians, 216; Benjamin. Pers a and the Persians, 1 n ff; Wills, Land of the Lion and the Sun, 48.

^{*} Mana .. i 348 On the weighing of Aklar, Ain. i. 206 ff; if Prockliggan, Ed. of Dows n. v 341

[&]quot; Taure " Steat, 1. 97.

^{*} Vin Meer Heaven A., 172 ff

^{* 15}d 15d.

CHAPTER XVII

THE FESTIVAL OF PĪR-I-DASTAGĪR

THE festival of the Saint Pir-i-distagir or Pir-i-dastgir is held on the Gyarahvin, or eleventh day of the fourth month, Rabi'u-b-sanī. His Excellency-May God sanctify his beleved sepulchre! -has no less than ninety-nine names. But the chief and best known are: Pîran-i-Pîr, 'chief of Souts', Ghausu-l-a'zam, 'the great Saint', Ghausu-s-sarudāni, 'the eternal Saint', Mahbūb-i-subhānī, 'the beloved, dixine', Mīrān Muhiyu-d-dīn, 'the reviver of religion', Savyid or Shaikh 'Abdu-l-qadir Jilani, Hasaniu-l-Husaini, the founder of the Qad riva Order of mendicants, taking his name, Ji ar i. from his birthplace, Gîlân or Jîlân, properly Kil o Kilân, în western Persia. He was born in A. D. 1078 and died at Baghdad February 22, 1166, where his tomb is still held in great veneration. He is esteemed the chief Walf or Saint, a worker of miracles, who appears at times to his disciples and gives them instruction. In the Panjab he is venerated by the Hijras or eunuchs.1 The Author, Ja'far Sharif, speaks from experience, because when oppressed in mind concerning things which he desired he used to repeat his ninety-nine names, and make a yow before God Almighty imploring His aid by the spirit of Pir-i-dastagir, and, by the mercy of God, His Excellency Ghausu-l-a'zam presented himself to him in his sleep, releved him from his perplexities, and accomplished his desires. Let men of my faith disbelieve this assertion if they please, or think that I make it in order to enhance the dignity of my Pir or to aggrandize myself. If it proves true, may God's curses descend on those who disbelieve it, and may their religion and livelihood be annihilated! Sunnis consider Pir-i-dastagir a great personage and have a fervent belief in him, but some Shias in their ignorance slander him by asserting that this Pīr, Mahbūbi-subhānī-May God have mercy on him!-occasioned the

death of His Excellency Imam Ja'far—May God bless him!—by caus by him to swallow molten lead. This charge is based on makee, for no less than 250 years clapsed from the days of His Excellency Imam Ja'far Sädig, 'the Just', the sixth Imam (A.D. 702-63) and these of His Excellency Mahbūb (A.D. 1078—1166).1

On the tenth of the month Rabi'u-s-sani they perform his San fal, and on the eleventh his Charaghan, or Chiraghan, or lamp festival. On the evening of the tenth they carry out a large green flag with impressions of the spread hand (panja) made on it with sandalwood paste, and bringing with it sandalwood cakes (mulida), sugar, flowers, and alocs, with torches and music, they perambulate the town in state, go to the place appointed and set up the standard. Then offering the Fatcha in the name of the Pir, they put flowers and san laiwood on the thig and distribute the cakes to the people. On the eleventh day they clock food, recite the birth service and the benediction (mania i, dura i), give a recital of the whole Korān which takes two days, and repeat the ninety-nine names of the Saint. In Gujarat the poor light eleven or twenty-two lamps, and in the houses of the rich small leafless trees or green embroidered fran esemandi) are decorate I with eleven lamps and covered with gifts of food and sweets for the children. At night powdered sugar bread (malida) is eaten.2

When cholera or any other plague is raging they take out the flag (phanda) of the Saint, perambulate the town, hatting every now had then as the call to prayer (avin) is raised. Both Hin his and Musaln and nake gifts and put them in the pot (hid hin, hidson) in which the aloes are burnt. Sometimes they offer the Fatiha over sweetnments or sugar, bring the flag back and set it up in its place. This is done on one, three, five siecessive Thursdays in the month. Many people make little flags in the name of the Saint and set them up at their houses over the doors to secure themselves from misfortune. Usually by these means the plague is averted.

Some people vow that if, by the mercy of the Saint, they are

^{&#}x27; Ja'far Sailq, 'the verall is', so talled on a clant of the uponghtness of his harm'er, the sexth Shi'a Imam.

^{*} Bo .a, part 2, 14) Compare the Christmas tree of Europe.

blessed with a son or daughter, they will make him, or her, his slave. Should their wishes be accomplished, on the tenth or eleventh of this month they fix on the child a large silver anklet ring (halqa, beri), on which year by year they pass a smaller ring. They cook cakes, place on them eleven small lamps nade of flour paste, and light them with red cotton wicks soaked in butter. They burn aloes and put the ring on the child, if it be an anklet on the right ankle, if it be a collarette (tang) round the child's neck. Instead of these some people have a silver or leathern belt (baddhi) bound round the waist of the child. Most people say the Fatiha over a little stew, others invite friends and Faques. This Fatiha is called the Gyarahvin, or 'eleventh', the day of the Saint's death, but, as a matter of fact, he died on the 17th Rabi'u-s-sani, February 22, 1156. But as for eleven days in every month he was in the habit of reciting the Fatiha in the name of the Prophet—on whom be the Peace! the former date is kept for reciting the Fat ha in his name, but some perform this rite on any day in the month. Some have a cenetaph (menhdi) made of green paper or of wood painted green, ornamented with silver, and on his death day ('urs) they hang on it flowers, a bridegroom's veil (sihard) and fruits, fresh or dry, light lamps and set it up. Many people make a formal procession round the town and collect money or grain in a metal or earthen pot (tambali, matki) covered with cloth, in which a rent is made. Through this they put in a coin daily, either money or cowries. On the death day they take out the contents of the pot and with the noney perform the rite.

The sister's son of the Saint was Sayyid Ahmad Katīr Rafā'ī, from whom the Order of Faqīrs known as Rafā'ī. Gurzmār, Munhphorā, Munhchīrā, so called because they are in the habit of gashing their faces and bodies with a sort of spiked mace (gurz) hanging to a chain, is derived. By another account, however, this Order was founded at Baghdād in 876 of the Hijra era, a D. 1471, by Ahmad-ar-Rifā'a.

¹ Macdonald, 267; Rose, ii. 321 f.

CHAPTER XVIII

THE EISHVAL OF THE SAINT ZINDA SHAH MADAR

By one account His Excellency Shah Bidau-didin or Zu, ia Sha's Michar, Chazi Myan, was a converted Jew, torn at Verpe, 3 D. 1050 who is said to have died at Makanpur, 40 males from Cassipore in that District of the United Provinces of Agra and Oath. He is called Zinda, * the living one because he is supposed to be still alive, the Prophet laying given han, the power of living without breath. He used to wear thack clothes, and nedler marind nor had congress with women. His shrine is visited by crowds of pilgrins, both Har his and Musalmans. Women are excluded from his shrine be ause it is believed that any woman entering is in mediately s and with a olent internal pains, is if her whole body were Principal in flatnes of tre. As in the case of l'ir-i-distant, profile make vows to lan and in los naire put belts (buddle) of gold as I salver round the nicks of their chibiren. He is supposed to have dad on the seventeenth day of the nith trouth, Jan alar-leaswal, and some people on that day, others on its eve, make dishes of wheaten flour, meat cakes (sates) and other food, put seventeen lumps on it and then put the lat on the child !

Some perform the rite of Lie-walking in the name of the Sant. This is known as Dhammal known, dhammal i can be the place of virtuous confuct (dharma) and hidded, to legel. They kind e a large fire, send for the Tabaqati, or Lagis of this Order, and give them a present. The Faqirs receive the Fabla, sprinkle sandalwood in the fire, and then the child of the hand leads the way by jumping into it, call i gont. Dam Madar! Dam Madar! the breath of Madar, this as a ong the Per ans? being supposed to be a protective

^{*} S : Mrs. M : r H : . . An, 374 . Par (17) . 224; R se, m. 100 m

^{*} M z. z. J - - , 1 1

against the flames, the bite of a snake, or the stang of ascorpon. Then the rest follow ham also shouting 'Dam Madar!', and tread out the fire. Their feet are washed with malk and water and they are found to have received no injury.

The rite of 'plundering the cow' (gāt lutinā) is done by vowing a black cow, usually on the supposed birthday of the Saint, 17 Jamādiu l-awwal, either at one of their houses or at a lodge (āstāna) of the Order. It is slaughtered in the Misaln an ritual fashion (zābh), in the name of the Saint, and the meat is distributed among the l'aqīrs. In some places a standard ('alam) is set up at one of the lodges with a black flag fastened to it, and on the seventeenth day they perform the death rite ('ars) of the Saint, or on the proceeding day they do the Saindal rite, as in the case of l'irsi-dastagir. On both nights they six up singing the praises of the Saint. On the anniversary of his death they have illuminations and vights. This standard is kept all the year round in its appointed place, and it is never removed, as is done with the Muharram standards.

CHAPTER XIX

THE FISHVAL OF THE SAINT QADIRWALL SARIB

Tar sire of the Sart Q'olivadi Shirb is satured in the t wroth Nagor, a suburb of the town of Negapatam Nagaper that, 'the town of the Nagror scrient race') in the Titjere District, Madris, a stronghold of the Marakayyan tr. brs a naxed class of Musdmans, who, with the Lablacis at Marpanis, members of the Shaffya sect, are his chaf veters? The Sact has been by some authorities a britial with Milmodelin Chishti, the famous Sunt of Agricult but le appears to be a beal worthy. His Sandal echbration is 1 cli on the raith of the month Jan bhu-lakhir er -san, the s with month, and on the tenth his death anniversory ('mrs) is edersed in the nead way by preparing food, reading the birth server (man, with of the Prophet, ly keeping a night vigh, and IN THE Estions. About Rs. 10,000 are spent on this recession. Ortholexer's day they break the rice and talk put I than lilada, that is to say, when they o serve the new meon, or en the second or fourth day after st, a leader (sarguroh) of one of the groups exclude of his devotees, or a Fagir of the Malar g Orier, to on a mattress or qualt spread on the ground in as set, and spen s the whole tire there without drinking or oleving the casts of nature, eight don the worsh prof the It is the short have the place or speak to any one till to case: H, when the attendants (majdeer, cook rice mak in view of which is carried on the lead of one of them to this In it like a deside Fatha over it and tastes a little. Then I is gith coset, he jums the hart of Pagirs to which he I in a while the attendants take the jot in precession to

[&]quot; . . . t. t. 1 1 . t3

the sea heach and there dash it in pieces. All the people present scramble for some of the rice milk, and take up so much of the sand that they leave a large hole. But strange to say, it is said that no one is ever hurt in the struggle. A few days after the death celebration many bodies of Faqīrs, from far and near, assemble (chauk baithe hain) in this place, but the different bands, each under their own leaders, sit apart. If any Faqir has been guilty of a breach of discipline he is punished by the leader at this meeting, the penalty being that he is corre pelled to carry the bedding of all the assembled Faqirs, or in some other way he must express his contrition, beg for mercy, and give a written engagement to behave better in future. He is then restored to membership, but if a serious charge is proved in the presence of the assembly (jama'u-llah). his leather loin strap is cut in two and he is exconmunicated. In this case he can never rejoin the Order. The same procedure is followed at the annual death rites of other Saints. such as Tabar-i-'alam, Bābā Budan or Hayāt Qalandar Bābā Faqru-d-din, and others. When a Faqir, or one of their Pirs or leaders, has never attended one of the Saint's death rites he is considered an unfit member of the Order. At some of these celebrations Fagirs accept money from the attendant (mujavir), distribute it among themselves and depart. Musalman ship captains and sailors make vows and oblations in the name of His Excellency Qadirwali Sahib. For instance, when they meet with disaster at sea, they yow that if they and their cargo reach land in safety they will spend a certain sum of money in offering the Fatiha in his name. When they first see the new moon of the month in which he died they set up a flag, known as 'the centipede' (gom), five or six cub tlong and shaped like a centipede. In other places, too, devotees of the Saint fly a 'centipede' flag in his honour and offer the Fatiha yearly in his name, but some merely say the Fatina over some cakes in his honour. The cult of this Saint is a remarkable instance of the devotion of Hindus to Musalman worthies; in fact, both creeds claim him as a member, the explanation being that he used to preach to both classes. A Hindu Rājā once made a vow that if he was blessed with a son he would enlarge and beautify the mosque near the Sout's tomb, and there was a cose connexion between the Handu royal family of Tanjore and this Saint.1

Innumerable miracles of the Saint are described, of which the following are the best known. A slap sprang a leak at sea and the Nakharda, or captain, vowed that if Qadirwali stopped the look he would on reaching land dedicate to him the profits of the cargo and offer a couple of gold and silver models of the simple. The Saint at the time was being shaved, and learning the danger of the shap he threw away the barber's look 12-glass, which, by the dispensation of Providence, flew "ter igh the air to the vessel, stack to its side, and stopped the leak. When the suspeame safe to land the captain, in obedience to his yow, brought his offering in gold and a gold and saver model of his vessel. The Saint ordered him to restore the look ng-glass to the barber, and when the skipper in amazement asked what looking-glass be meant, the Saint replied that it was that which stuck in the leak. The skipper found it there and returned it.

On another occasion the Saint who is said to have passed I slife in the desert and never to have seen a woman, was but right a tank and noticed a woman with unusually large breas's, it being the custom of women in this part of India not to cover the upper parts of their bodies. He imagined that sto was suffering from abscesses, and in compassion for her he prayed, 'Grant, O God, that these abscesses may be removed!' On this for breasts withcred away. In her grief she told her from is that a Faqir had seen her, and by mumbling some words had consed her breasts to disappear. They went to the runt who told them that he supposed that she was suffering from disease, but as he now learned that they were natural or horsed the Almighty would restore them to their or ginal state. When he said this her breasts reappeared. Near the 'on b of the Saint is a coco-nut grove. The tax-gatherer claimed the tax for it but the owner replied that the trees

^{· ~ 1, 2021}

^{*} M tabila wa er Veriva man-entil, et uvila Suspendisse pitenta Vestimenta mane de s.—H race, Odes, u. v. 13-16

belonged to the Saint and that they had never been assessed. The other insisted that the tax should be paid, adding that as the coco-nuts had no horns he was not afraid of then. Strange to say, horns grew on the coco-nuts, and they still hang near his blessed shrine, while from that day to this the tax has never been collected. God alone knows whether these things be true or not. I, says Ja'far Sharif, state only what I have heard. May the guilt of the he be on the neck of him who invented it!

CHAPTER XX

THE SAINTS RAJAB SÄLÄR AND SAYYID JALÄLU-D-DĪN OF BOKHĀRA; THE ASCENT OF THE PROPHET TO HEAVEN; GUGĀ

Tite festival of the Saint Rajab Salar's known as 'the table-cloth, or napkin ' (kanduri), and it takes place on any Thursday or Friday in the month Rajab, the seventh month. Rajab Sālār, known as Sayyıd Mas'ūd Ghāzī, is sail to lave been the nephew of Sultan Mahmad of Ghazni, and was slam in battle with the Hindus at Bahraich in Oudh, on June 15, 1033 or 1034 A.D. His tomb is a domed building erected two centuries after the death of the martyr on the site of a temple of the Sun. Firoz Tughlaq of Delhi (A.D. 1351-88) added a well and other buildings.1 The rite in his honour is done as follows: First, a hole which had been dug on a previous festival and had been filled with the refuse of the food offerings, is reopened for the Kandūrī kī Fātiha, the blessing of the food, Kandari n caning 'a table-cloth or napkin'. This is called the fire-pit (alaxe), but many people dispense with it. It is only superstations women, deeming it unlucky to expose the sacred food to the light, who dig these pits to bury in them the refuse of the food. With the exception of fish and eggs they prepare all kinds of neat, bread, cakes, and vegetables, and arrange ca h person's share on a table-cloth (dastarkhuán). Incense is furnt, the Fatiha recited and the food is shared and eaten. Some make images of little horses of wheat flour boiled in syrup with plates of gram intended for the horses.2 These are eaten and shared indoors, most people eating a little of it before any other food. Sometimes these horses are known as 'loose' (khulê ghorê), and these are eaten and shared out of doors after the Fatiha has been recited over them. Some people, especially those suffering from diseased legs, yow that if they recover health through the favour of His Excellency

^{1 //.}I. vi. 213.

^{*} On horse offerings see p. 140 above.

Sālār Mas'ūd Ghāzī, they will make 'loose horses' and recite the Fāt.ha over them in his name.

Some people on a Thursday or a Friday in this month fill some large pots (kundā) to the brim with fruits and food, and after offering the Fātiha in the name of the Saint Jalā usdalin of Bokhāra, eat and share the food. Others, especially Shīras, offer food in these pots in the name of Maulā 'Alī, son-in-law of the Prophet, a custom not ordained in the Law, but current in Hindostān. This rite is said to be called also Hazārī.

On the fifteenth or sixteenth, or as most of the learned say, on the twenty-seventh of the month Rajab, the severth month, the Angel Gabriel conveyed His Highness the Prophet Muhammad Mustafa—on whom be the Peace! to Heaven, mounted on the Burāq.³ This being regarded as a holy night people keep vigil, read the accounts of it and keep a fast next day. This custom is observed by the pious and learned, while common people neither observe it nor know anything about it.

The cult of the Saint Gügä, Guggā or Zāhir Pīr, 'the Saint apparent', is common in the Panjāb and în the neighbouring Districts of the United Provinces and Rājputāna. The legends told regarding him are contradictory, but he is usually said to have been a Rājput of the Chauhān sept who died in battle with Sultān Mahmūd of Ghaznī. According to another explanation his title is not Zāhir Pīr, 'the Saint apparent', but Zahriā, 'poisoned' or 'poisonous', because he once sucked the head of a snake. His cult is closely connected with serpent worship, and Hindus regard him as an incarnation of Nāga Rājā, the snake King'

This is apparently Sayyid Jalal Bukhar, whose temb is at Uch in the Bahawalpur State, a disciple of Shakh Bakan did n Zakarya of Multan. He is sometimes confounded with Shakh Jalal Jahan in Jahangasht of Multan (Beale, Oriental Biography, 193, 371. And Ferfamous Jalalu-d din was author of the Masnari, and Shah Jalal has a fimous tomb at Sylhet (Rose, i. 544; 161. xxiii 202; Redhouse, The Masnari, 132 ff.).

Garcin de Tassy, or ct. 59.

* K man, xva; Muir, Lfe, 117 f.

^{*}C. J. Ibbets, n. Punjah Ethnography, 115 f.; Rose, i 172 ff.; Consus Report, Panjah, 1911, n. 120 f.; J. Tod, Annals of Rajtahan, 1920, n. 807, 843, 1927; nn. 1452. On his animistic and snake cultus, see Rose, n. 121, 171.

CHAPTER XXI

THE SHART-BARAT FESTIVAL

THE Shib-i-larat or baralat, or Ladatu-l-barat (band, or I at a caning 'a writing confirming immunity'), is so called because on this night it is supposed that the lives and fortunes of mortals for the coming year are registered in Heaven. It is frequently confounded with the Larata-l-gadr, 'the Night of Power', or Shab-1-quir, that my sterious night in the month Raraman, the actual date of which is said to have been known only to the Proplet and a few of the Companions, when the whele animal and vegetable world bows down in adoration to the Almighty. But there is no connexion between the two testivals. In Laypt the Stabst-barát is called Ladatu-l-nisf n in Shabban, because it is held about the middle of the month Sortan, the eighth month of the Musaman year! In the Khazi in jarediar julātīga of Maulānā Fazlu-llah, son of Zīyāu-1-"Abbasi, it is stated that God bas in the Koran given four ricines to this morth: Barat, 'Night of Record', Lailatu-lmul grak, 'the Blessed Night', Ralimat, 'Night of Mercy', 1 range. ' Night of Discernment '.

Properly speaking, only two nights are celebrated by keeping vigl, the Shat-i-barat and the Baqar 'Id. The 'Arafa or vigil of the Shab-i-barat is kept as follows: On 13th Sha'tān, either diring the day or in the evening, which is the evening of the 14th according to the Musalman calculation, they prepare in the name of as it any dicease i relations as they can remember—no register of them being kept—stew, curries, sweetmeats thakia, some of which they put on plates, offer the Fatiha over it and send portions to friends, to those to whom they are under of ligations, and to those from whom they hope to receive favours. Learned men never offer the Fatiha over food, probably because the Prophet never did so. In Gujarāt among Sunnās requiems are sung, sweets and sweet bread are eaten and sent as presents to friends, fireworks are exploded

or sent to relations, especially to those families in which a second or daughter of the house is betrothed.

The regular festival is held on the fourteenth. Those who have not observed the rites on the eve prepare choice food, say the Fatiha over it in the name of the Prophet on whom be the Peace !- and of their deceased ancestors, and anuse themselves with fireworks. For two or three days before the festival, boys go about beating small drums (tand f. tizz). Those who have children, if they be boys, make figures of elephants, if girls, of lamps (pāūtī) made of clay, and light wilks in the i. . In front of these figures they lay fruit and sweets eats, as i recite the Fätiha in the name of the Prophet-on whom he the Peace !--, but some recite it in the name of 'Ali Martaza, the Chosen, and over the lamps in the name of Bibi Latin i, by way of a vow. In front of the elephants and langs a ban bee framework is erected which is illuminated, and fireworks are let off. After the Fatha female relations drop sever cots into the lamps. Next morning the person who made the vow sen is the fruit and sweets to relations by the loys and guls. who get a money gift in return. With this money and that put overnight in the lamps they make neat cakes (hak di) and distribute them to friends, after which they place the clephants and lamps over the house door or on the walls of the enclosure. They sit up all night reciting a hundred two bow prayers, reading the Keran and the benediction (duried), fasting next day, all this being done according to the commands of the Prophet. But all the other ceremonics are unnovations, superfluous and extravagant. The observance of the eve is also an innovation, but it is laudable (bid'at-i-husra). On the n z t of the fifteenth many spend large sums on tireworks; on fact. more fireworks are let off at this feast than at any other time. and presents to friends on this day invariably take the shape of fireworks. Sometimes they carry on sham battles by letting off fireworks at each other, which occasionally end in cloth s being burnt or people being killed or injured. At this time. too, schoolmasters exact presents from the parents of chiliren by sending them pious texts written on paper (12), for white. they expect a return.

CHAPTER XXII

THE RAMAZĀN IESTIVAL

THE Ramazan, 'the month of vchement heat', the Musul-Lan Lent, is the eighth month of the year. According to some archordies, the Masalmans borrowed the observance from the Cristians, but it seems nore probable that it was derived from the Harranians or Sahans and the Manichae ans 1. During the f star althe time for breaking the fast (sahur, sahargaha) is from 2 to 4 a.m., beginning with the morning which succeeds the evening when the new moon of the month Ramazan first becomes visible.2 It was in the nonth Ramazan that the K offit lescended from Heaven. It is the Divine comp and that I statte beganning and breaking of the fast should be preceded by the risking of a vow (night, 'intention') to that effect. From the leginning of the fast till sunset it is unlawful to cat, track, or have commerce with women. Day and might should I sport in needitation on God. In the evening before the sarset prayer (maghrib) at 6 pm, they break the first (ifter) us addy rating first a date, or if that is not procurable, by drinking a little water. Young children and idoots are excused from fisting. Sick persons and travellers if ay postpone (qual) tile fast to another and more suitable time, 'but he who is st k or up on a journey shall fast a number of other days. God w sheth you case, but wisheth not your discomfort, and that you fulfil the number of days, and that you glorify God for his g . lange and that you be thankful '."

Highes, 1.4; Westermarch, Origin and The deprese of the Med I: 11, 12, 13 312. It may, however, have been derived from the old Arabian read in March, 1.41, Mahammed, 1.45, who says that it was substituted for the Jeach Pay of At remote Whatever may be its origin, it is the least tarry over its, intended to train a linear for endurance at least at a set the E. v. 877

the track the terms at a cf the matter all principle calendars, as it as the hearth of Ramazan ERE, in 61

^{*} E wis, n. 181; Mrs. M.er Hassan Ali, 103 f.

Special prayers are called the 'resting' (turketh) because the congregation sit down and rest during the night after each fourth prostration (rak'ah) and after every second blessing (salam). They take about an hour, consisting of twenty-three or, as some say, twenty prostrations with the blessing (salim) of the Prophet after every second prostration.1 The Prophet commanded his followers to recite these prayers in the company of others with the Imam or leader after the prayer on retiring to rest ('isha ki namula) and when three bows of the special or voluntary prayers (wdjibu-l-watar) are still unrepeated. The former being completed the latter are recited. For the purpose of reciting the 'resting' prayers it is necessary to appoint a leader or Imam, or a Hatiz, one who knows the Koran by rote, as such a person is able to finish them in a couple of days. When the recitation of the whole Koran has been completed, the 'resting' prayers are discontinued. The Hafiz, or whoever has done this duty, is rewarded by a gift of money or clothes, as may have been arranged. Some people, after the rehearsal of the Koran has ended, continue reciting the 'resting' prayers and the reading of the Koran beginning with chapter 105, 'The Elephant' (suratu-l-fil), or some . ucceeding chapter, over and over, till the day before the end of the month. If there be no Hafiz it is necessary to repeat the 'resting' prayers for thirty days. At the end of every fourth prostration the Iniam with uplifted hands offers supplications to God, and the congregation respond 'Amin!' and 'Amin!' The Shras do not recite these prayers, nor do they enter a mosque for this reason, that after every four prostrations the congregation as well as the mader repeat the praises of the Four Companions, which they cannot endure to hear.

Friday, Juni'a, 'the day of the congregation', is the Musalman Sabbath,' the day on which the clay of Father A lam was collected. On that day will be the Resurrection, as I during the last three hours (sa'at, 'period') there is one in which all requests are granted. On that day the congregation assemble in the mosque with the Qazi or law officer, the Khatib or reader, and the Muazzin or caller to prayer. When

Burton, Pilgrimage, 1. 80.

the coder is present be first sounds the call to prayer town, and the others repeat anything that they may remember or are in the habit of saying, after which the reader relates the sermon or badding prayer (khuba), which consists of praises, a in omition and advice. But on the last Friday of the month be gives such a solemn, pathetic discourse on the Ramazān and the excellencies of this night, first in Arabic and then it Persian and Hindostāni, that many of the learned and respectable wor hippers are moved to tears.

Most Shi'as observe the night of his Excellency 'Ali—May Gosi reward him! and that with much pomp, either on the 21st or 20th of this month. They make the representation of a ton b (zarih) like one of the Maharram conotaphs, and take it rand the town, beating their breasts. They then recite the 15t ha over food in the name of 'Ali and distribute it. That reason of this observance is that 'Ali departed that life on one of the days, which of them is uncertain.' The Sunnis likewise without taking cut the cenotaph, cock food and offer the 15tha over it.

Most people for the whole month, some for lifteen days, of a reonly on the last day or for thric days and nights, remain in we us on (Ptikaf) in a corner of the mosque shut in ty a curton or screen, and never go out except for necessary purposes or to perform the legal purifications. They never speak to any one on worldly matters and never cease reading the Koran and praising the Almighty.

It is highly mentorious to perform this recital in a loud, audible voice. By this discipline many have become possissed of mont and penetration, and their blessings and curses are as powerful as a sharp sword. In the case of professional men who have little leisure, the observance of stell ision for a day and night is sufficient. This course of seclusion is an imperative duty (sunnat al murayqual, farz kifa'i), that is, if one man in a town or one member of a congregation fallils it it is equivalent to all having obeyed it. In the same way when one man in a town sits in retirement (goshanishin).

^{*} All was with 1 by an assassin in the misque on 17th Ramazir, and 4' family 22, Ap to 1, and he died in January 25 (Min, 7)

engaged in contemplation of the Deity, it is the same as if all the inhabitants did it, just as if when one makes a salutation to an assembly, if any member rises and returns it every one's neck is relieved from the obligation.

It has been decided by learned men both in Arabia and in 'Ajam or Persia that the Ladatu-l-qadr or Shab-n-qadr, the ' Naght of Power', falls on the 27th night of Ramazan. 'One of these nights at the end of Ramazar, generally believed to In the 27th of that month, not the night supposed by Sale (Korra, cl.,p. 97), which is that between the 23rd and 24th divs, that is, the night precessing the 27th day, is called the Lybet el Kair '. On this day they sit up all might burning frankment se pastules, repeating the voluntary engli prayers, reaching the Koran, and proclamming the call to prayer every now and then during the right. On those who remain awake all that night, the Angels shower down from the beaser the peace and blessings of God, even until sunrise next morning, and the excellences of that night are innumerable. Among Mardinans there are two rysteries known to note but proplets: first, the ladatu-lepelr right on which the whole vigetid le world lows in humble adoration to the Almighty; the second, Ismu l-a'zam, 'the exalted name of God', which possesses such virtues that he who knows it can effect whatever he writth, slay the high and raise the dead to life and traisport himself wherever he pleases.

The Ghair-i-mahdi, a small sect who believe that the Inam Mal is will not appear, erect, each in his own quarter of the town, a meeting-house (jama'athbana), where on the night Lathauri-l-qadr they assemble, recite the two bow prayers in the name of the Mahdi, after which they call out these words three times: 'Gol is Almighty, Muhammad is our Proplet, and the Korin and the Mahdi are both just and true!' They conclude by saying, 'Imam Mahdi has come and gone, and whoever disbelieves this is an infidel!' Hearing this, the Sann's become so enriged that they first get boys to pelt these signals as if in sport, and then attack them with swords

^{&#}x27;lar. Mi. o. 210 A riggs to the Modill a 274 441 ff , at 's a control of the distributers is my the last nights i Ramora.

Their adversaries considering it martyrdom to die on such a night, defend their lives. Hence inveterate hatred exists between these two sects, and many lives are annually lost. 'I have been present', says Ja'far Sharif, 'at two or three of these bloody encounters, but I have never seen the Ghairnal.di victorious. I have also remarked in confirmation of a common report that the dead invariably fall on their faces. When people remark this fact to them, alleging that falling in this position arises from their unbelief, they reply, "Not so; our corpses are in the act of prestration in devetion". The real origin of this cumsty is this, that both Sunais and Shi as expect the coming of Iman Mahdi, Muhan mad the Mahdi, whom the Persians believe to be still alive, and according to their belief he will appear again with Elias the Prophet at the Second Coming of Jesus Christ'. The Ghair-i-mahdi are converted Hindus and foreign Musalmans, followers of Muhammad Mahdi, a descendant of Husain, grandson of the Prophet, born at Jaunpur in the United Provinces of Agraand Oudh, A.D. 1443. After many adventures he died at Fara in Kurdistân in 1505, and he is venerated as highly as the Proplet -on whom be the Peace! - They say that whoever denies land is undoubtedly destined for Hell. They call themselves Mahdiwālā, 'followers of the Mahdi', or Dā'irawālā, from the circular wall which they adopt in this rate of worship. Others they call Kater, 'infidel' or Dastagīrwālā, because they have no belief in the Saint Pir-i-dastagir. Their numbers are se small in con parison with Sarnis and Shi'as that we may apply to them the proverb, 'as sait in wheat flour', when takes are made.

ISLAM P

Let v 291 f.; ix, part 2, t 2 ff.; EAE via. 33t ff. In 1750, in the Is. iv, 5 il Mahammat frankled the Mahdavi sect, claiming to be to Imam Maril Bayley, Mahammadan Israeles f Gajarat, 110.

CHAPTER XXIII

THE LAMP FESTIVAL OF PANDA NAWAZ, GEST BARAZ

This festival is observed on the sixtue all day of the last month of the Musulman calcular, Zalle, also called the month of Banda Nawaz His Holmess Boda Nawaz, Sayyal Muhammad Gesű Daráz, 'læ of the big locks', May God sanctify his sepulchre! - was a great Wallor Sunt, who core to Gull arga or Kull arga in the Nizhbas Do salors daring the reign of Firoz Shāh Bahir atā 2 m x, o 1413, and d dithere in 1432. He was told in one of his reverses that when for good reason, people were unable to make the polyrin age to Med a. a visit once in their lives to his mansoleum we ald convey the same merit. On the sixteenth day of the month they perform here his Sandal rite, and on the night following, the say it with day or the eighteenth for Musalmans, they observe the arriversary of las death ('urs) with splendour equal to that of the same ceremony in Lonour of Hes Excellency Qalivwali Sahib at Nagor-Nagpatan, as already described. Nav. if possible they observe it with greater splendour. In other parts of the country, however, it is on the fifteenth and sixteerth. that they have illuminations in his name, cook cakes or stew. offer the Fatiha over the food, send sona to relatives, eat some themselves, and distribute to others. On the night of the sixteenth, or by Musalman reckoning the seventeenth, some people light sixteen lamps with butter, place them on cakes and offer the Fatiha over them, as previously described.

Prida . a., harde, in it, means Whitsher of his servicts, pattern'.

I for, 275 ff.

CHAPTER XXIV

THE 'ÎDU'-L-HIR FESTIVAL

Tur 'I lu-I-fitr festival, ' the breaking of the fast', also known as 'I lad-saghir, 'the minor feast', by the Turks Ramazan Bairam, is observe I on the first day of the month Shawwal, the tenth month. This month is also known in India as the 'malk month' (dudh ha mahina), because Musalmins prepare verneedly (seedinger), though booked in malk, and the 'vacant' non h (khād mahind), because it is the only month in which no regular feast occurs, that to be acscribed being supposed to belong to the previous month, Ramazan, and hence it is called Ramovin ki 'Il, and it is therefore included in it, as t marks the close of the Ran agen festival. In the Panjab this is the special feast of the Julaha weavers, as the 'Idu-l-qurban, 'Idrazla, Idr-z-zola, held on the terth of the month Zi-l-Lagrange Zalalaga, in a manietroration of Abrahan's sacrifice of Ishmael, is the festival of the Qassab but hers, the Shab-ibarat of the Kangbigars or comb-makers, and the Muharram of the Naville?

This is a festival of repacing after the tension of the Ramazan or Lant, a carnival after sorrow con mon in Senatic worship. In a othern In ital before the feast pray is Musalmans of both sexes and all ages bothe, apply antimony (norma) to their eyes, we arrow clothes, which second wives in northern Incia often present to the image of the first wife of their husbands, known as "the first which second wives in norder to molafy their isl will towards them." Before they go to the place of worship of it, the namazih, they a stribute alms (sadya, fitra), the amount of which is prescribed by the Law, samong Faqirs

Iv . M& n. 210

[:] NINQ. 1. 98.

^{1 1: &}gt; 10, 1 3 12 1 12 500 to 1, 202

^{*} PN / 1 14 Con the danger to whows and will were from the gt. who fither he was better, see hencer, Psychological, 2r 1 ed., 142.

* M. faul, 1 4-1.

and the poor. This usually amounts to 21 sers or 5 lb. of wheat. dates, grapes, or any grain commonly used for food, and after giving this they are allowed to attend the prayer service. Between 8 a.m. and 12 noon the men form a procession and conduct the Qazi, or some other Musalman of learning and rank, to the place of prayer, most of them repeating mentally the glorification of Alläh, or the Takbir: Allähu akkar! Allahu akbar! La-ilaha illallah! Allahu akbar! Wah. akbar! Allāhu akbar, wa illāhu al hamd!' ' Great is Allāh! Great is Allah! There is none so great as Allah! Great is Allah! Unto Him be praise! The prayers together with a sermon in Arabic, read by the Qazī standing on the pulpit, staff in hand in imitation of the Prophet on whom be the Peace! -last about an hour and a half. When the prayers and sermon are over, the Qazi is conducted back to his house, and the rest of the day is spent in feasting, making presents, paying and receiving visits. When the men return, their nothers and sisters take some water coloured red and yellow, and while the men are outside the door they wave it over their heads and then throw it away in the hope that the Evil Live and the inflation of any unlucky thing on which they may have trodden hay thus be averted. Many, however, dispense with this rate. Should those who fast neglect to give the alms (fitta), the fast, the 'resting 'prayers and the seclusion practised in the Ramazan will be kept suspended between earth and Heaven.

In the Khutba 1 or bidding prayer or serm on, the prayers are offered in the name of the King whose coin is current in the realm. In India the recital of the Khutbah serves to remark every Muhammadan present, at least once a week, that he is in a Dāru-l-harb, "a land of enmity". Still the fact that he can recite the Khutbah at all in a country not under Muslim rule must also assure him that he is in Dāru-l-amān, 'a land of protection'. Firoz Shāh of Delhi (A.D. 1351-88) ordered that the names of all previous kings should be included before his own. If a Nawwâb or nobleman is present as the King's representative he gives a dress of honour to the preacher, or

For the Khatla see Lane, ME in 1978, ELE x 2216, isr translated examples, Sells, 202 ff.

⁴ Hughes, 277.

^{*} El.,: I ws n, ... 2 2.

some liberal native officer, a Sübadür or Jamidür, gives him a piece of maskin. Some people throw gold and silver flowers over the head of the Qazi, which his servants or relatives pick up for lum. After this the preacher again ascends the middle step of the pulpit and offers the supplementary extempore prayers (name)all), praying to the Almighty for the welfare of their faith and remassion of sins of all Musalmans, for the safety of pilgrims and travellers, for the recovery of the sick, for the ely rain, preservation from misfortune and freedom from aclt. He then comes down from the pulpit, kn els on a proying-carpet, and offers supplications on the part of the prople, the congregation at the end of each prayer rising up and ejaculating the word 'Lath' or 'Religion' (din). Then muskets are discharged. I mends embrace and strangers shake each other's hands, wishing them good health on the occasion of the feast, and after repeating the benediction (durud) they kas hands (dasthozi) with the Qizi. At such times there is a concourse of Faqirs and beggars asking alms. If any one has bet claimed to need a friend at the service be calls at his house water he is welcored with sandalwood, betel, rose-water, and sometares he is given food.

CHAPTER XXV

THE BARAR 'ID HESTIAL

The Baqar 'Id festival, the word meaning true' cow festival', or 'I in-z-zola, 'I in-l-azha, 'Idu-i-qurban, Yaunar-l-mair, the 'festival of sacrince', is held on the day or evening of the north of Za-l-hijja or Zi l-hijja the twelith mouth of the Mosch, any, are. In India dos generally regarded as a substitute for the sacrifice celebrated by pilgrims in the valuey of Mora or Mecca. Stew, sweeting ats, and graddle cakes are cocked on the eve ('arafa), as is done at the Shab-i-barat. I at the suffered in the name of deceased relations and some keep the fast code') which lasts for a watch and a quarter, the watch of a code of three hours, that is till 9.45 a m. On the increase of the total they go to the 'Idgah, or place of prayer, repeating the total (taktir) all the way thatlar from their locases, as is detected to Ramazan and 'Idusl-htt.

Rich people after the prayers sacratice a shorp, extred thither for the purpose, in the name of God, in extra emoration of Abraham intenting to sacratice his son Ismail, Island, for Island. Or seven persons, man, which and ellipsem, jointly sacratice a cowner a carnel, for those who offer such sacratices will, it is believed, be carried by these atomats as quickly as a horse travels over the Pulsis ration the Bridge of Death. This lindge, their than a hair and sharper than the edge of a sword, situated between Heavin and Hell, is that over which all mankind must pass at the Day of Resurrection. The righteons will pass over it with case and with the swiftness of a horse or of the lightnong, whole the wicked will noss their footing and fall headlong into Hell whose flaming jows will be gapang beneath them.²

Py a masses of Keeze, to 74 with texts test, it has been used that the Project referred to Isaa, to 1 februari, as 1 a 1 februari, House 2 februari, 2 februari, House 2 februari, 2 februari, 2 februari, House 2 februari, 2 fe

Tyle, Proceed at 31 cl., in (4) Long relation on Sec (5) E. B.

In northern India the procedure at the samifice is as follows: All Musalmans except those who possess less than the value of Rs. to in ash or jewellery are bound to perform the sacri-II .. The dates upon which this is permissible are the 10th, 11th or 12th of the month Bujar Thor Zü-l hijjs or Zī-l-hijja One goat suffices for one person and the bigger animals, cow, car al, or horse, for seven. The sacrage must be accompanied by the recital of the profession of faith (lakbir), Bismillah! Vahu akbar!' God is great!' The knife is held by the person who offers the sacrifice, or with his permassion by another M. saluan. The victio is stricked on the ground with its mad tarried in the direction of Mecca. The sacrificer cuts its threat and leaves the body for a batcher to dress. The next is divided into three portions, one to be given in charity, one distributed among relatives and friends, and one reserved for the sacration. The skin, or its value is also given in charaty, that the charity must be in personal such as for the erection of a mospie or school, but it may be given to the mosque crier or to poor students. The could tons regulating the selection of the victim are as follows: Only quadrupeds and only those whose roat is lawful food may be sacrificed, and the animal must be more than a year cla, perfect in all its parts. The Hood is buried and not scattere fover anything, and no sanctity at a heater the blood, resat, or any other part of the carease " In the time of Antangzeb the Qizi, with a slave behind hit rolling a drawn sword in his hards, received the Emperor and recited the names of the monarcus of his dynasty, ending with spatiegyrie on the present ruler. As a reward for this duly be received seven sets of ceretainal robes. On the congregation having the masque the caral stood mady for sacrine at

From a rote by M. Markaralli, sala Khir of Baredy, United in the es, invest Mark 18, 1918. See R. Smith, Roll, a of the North, 218; Mrs. Moor Hassan A., 140 H. Part, parly s. the all tation against on a superior, son as a solitoner. House and Massimots have some at a series and the salar see for the late, xx a 1912, 275 H. The at out Arabaell weight be salar as waway, going take to the Double tree formers force, or else to yappa did the the total LEEE 1905.

CHAP XXX

thrust his lance into the neck of the camel or ordered one of his sons to perform this duty. When his son Still 'Acta was present at Court he usually did this office. 'After this the slaves stretch the camel on the ground and divide as thest among themselves, as fit were saints' relies '. At Theran the camel, gaily capansoned, is led into a square near the Nigāristān, or picture gallery palace, and it is made to knock. At the auspicious moment a spear in the hand of a relative of the Shāh is struck into a vital spot behind the neck, and scarcely has the blood burst forth before a hundre i knows are thrust into the annual by the bystanders, and in a two kling the carcase is out up, each quarter of the cay strong to get a portion which may be kept for luck during the succeeding year.²

The 'Idu-l-fitr and the 'Idu-z-zoha or Bagar 'Id are the two great festivals of the Musahaan year, and both the learned and the illiterate share in them. Besides these there are others such as the 'Ashura, Akhiri-chahār-shamba, Shab-i-barat, an i others which are not properly feasts but are generally regarded as such. The other annual celebrations include nere'y the recital of the Fatilia in the names of enginent Saints, and these are not true 'lds or festivals. In many towns and villages there are shrines (challa, astana), where it roughout the year celebrations (sandal, 'was, fatha) take place in the force of Saints. For example, at Hyderabad they perform in the naof His Highness Maula 'Ali Lis commemoration (sandal) on the sixteenth and on his death anniversary (changlain, changlain, 'urs) on the seventeenth of the nonth Rajah, the sevent's month, on a hill named after him at out five miles north of the cant inment of Secundarábád, where enormous crowls assen His for two days, and even for a day or two before that date. In fact, there is more amusement even than at the 'As . L. a.

On the eighteenth of the month Zū-l-hijja or Zi-l-l 333 Shikas observe the festival known as the 'Id-i-ghadir It is

¹ Manueci, 11. 349 f.

Bergamin, Persia and the Persians, 378. Compare the Ar bitter of backing and devouring the tesh (R. Smith, 338. Cf. Farnell, Control of the Greek States, in 211.

celebrated with great pomp at Najafal Ashraf, and the numbers of pilgrn's are increased by crowds who arrive after visiting Karl dā. This is described in the Barah Masa as a solemnity on which the soul loves to reflect, and the mention of it is heard with delight. All, says this writer, use but one form of language in extolling the excellences of this festival, when the Prophet, in accordance with the divine command, appointed 'Ali An ir i-l-mummin, or Commander of the Faithful, and King of Sants, to be his successor. This announcement is said to have been made at a place called Gladir Klaim, gladir meaning a place where water stands after rain,2 a halting-place for the cirivins (kāracān), half way between Mecca and Medīna. It is said that whoever observes this feast will be entitled to place. his foot in the Kingdom of Heaven. There is another 'Id, the 'Idu-l-'Un ar, held on the third day before the Barahwafat festival in the month Safar, to contremorate the assassination of 'Unar ibn al Khattab, the second Khalifa, by a Persian Slave, Firez, famularly call d Lulu, in A.D. 644. As 'Unar was the enemy of 'Ali, this is a day of rejoleing an ong the Shiras and of n ourning among Sunnis.3

^{&#}x27; Sean a cart in the Proces Mal, Oct her 10, 1919, p. 33 f

² B. ster, Pi'reis 17 , is 50; Rise, i. 576.

^{*} Mar, A sals, 278 ff., Rose, 1, 576.

CHAPTER XXVI

MAGIC

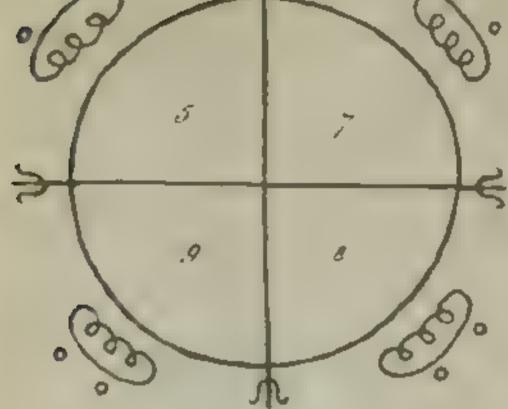
Simily A or white it agae is a subordinate branch of specific structured ("ilm-i-ruhām"), and it is divided into two branches: that which is high and related to Deity ("illa", ruhmām, and it hat which is low and devilish (sepla, structure, with the latter of which is connected the black art proper (s.hr., and M. h. Musaln an magne closely agrees with that of Bally' is a wind was always regarded as one of the hones of it ages Magnes of heighly consumed by the Law. "Wheever of twiss a little knowledge of astrology obtains a branch of it ages. Wheever goes to a magnetian and asks about it ysters sat 1 hely vessely at he says, versly is displeased with Muhammal and his religion." But there is no fear in making spells which do not associate anything with God". "As ye have put faith in Is" — believe not in magne"?

The invocation of spirits is an in-portant part of Misa' in magic, and this (data at) is used for the following purposes: to command the presence of the Jian and decrease who, when a is required of them, cause anything to take place; to establish friendship or enouty between two persons; to carse the diaph of an enemy; to increase wealth or salary; to get incorrespond of wishes, temporal or spirit ial.

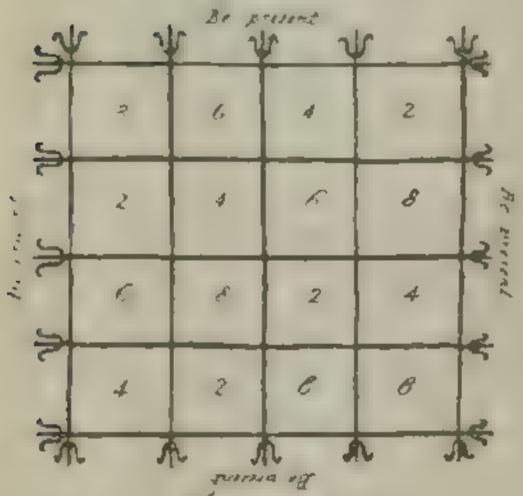
The following account deals with the following said to the rules to be observed and the articles required by the magician; the almost ving, the names, and the restal of spells; the summoning of the Juan and denons: the castary out of devils.

¹ R. C. Thursh, The Reports of the Major and American Services, 1 mm; I will be a LE all to a LE all to a Let a Le

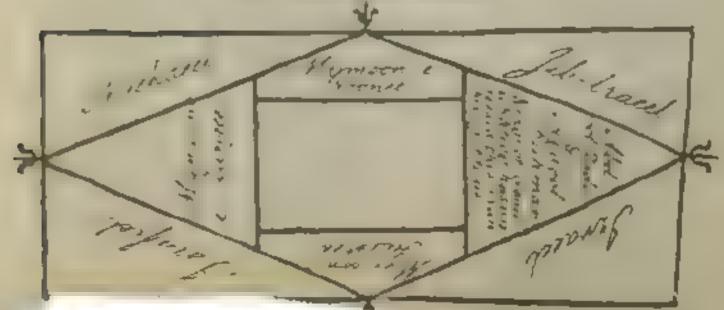
of hagus liveles.



. 4. Lague Square



Another hend





The magnetian must acquire his knowledge from some learned guile (marshed), and he alone is a competent guide who is acquainted with the great names of the De ty (ism-i-'diam'). The names describe His attributes, but the great ranges are short invocations used in this science, and they are of two kinds; the mighty attributes (ism-i-'diam') and the glorious attributes (asmd'ut hisma). These are of two kinds; fiery or terribe 'ja L'aja'; watery, mry, amiable (jamalt). Besides this hadone is a true ginde (marshel) to whom the demons here given information concerning things great and small, and here given information concerning things great and small, and here where becomes the knowledge of all truths. Such a man, however, must not boast of his acquirements and power of working naracles, nor should be be over-anxious to display his powers.

is no gardes who are distitute of practical knowledge of the s acceeprate ad to teach it to others, but such instruction is of to value. Moreover the student exposes his life to danger, for by such study many have runed then selves, with the respit that they be once mad, cover themselves with filth, and wanter in deserts and mountains. But with a really learned gibble there is no such risk. Even of danger occurs through the guarance of his pupil, a learned teacher can remely thas. This por writer, says Ja'far Sharaf, a nere teacher of the alphabet. has long charshed the desire to explore this science and has asse at 1 with divines, devotees, magicians, travellers from Arsing and 'Ajam, the lands bey and it, and has gamed much at wiedge. But the advant we be has derived from the study may be expressed by the proverb, "to deg up a mountain and 1 'd a mouse' (h h handan, mish giriftan). Should any one require further information than that given here, there is no better a strongly that the Jareahar-a-khamsa by His Excellency Mahan ruad Glaus Gauleri. The nurcy of God be upon him!

For a student of this science the first requisite is purity. No digital or stranger may eiter his closet, and perfunes such as aloes, benzoin, or guin benjamin should be burnt. If he has

^{&#}x27; I re rest nett, needer releville mas Hear, l'e art.

tya with an am hour life in the stand to range food cooked

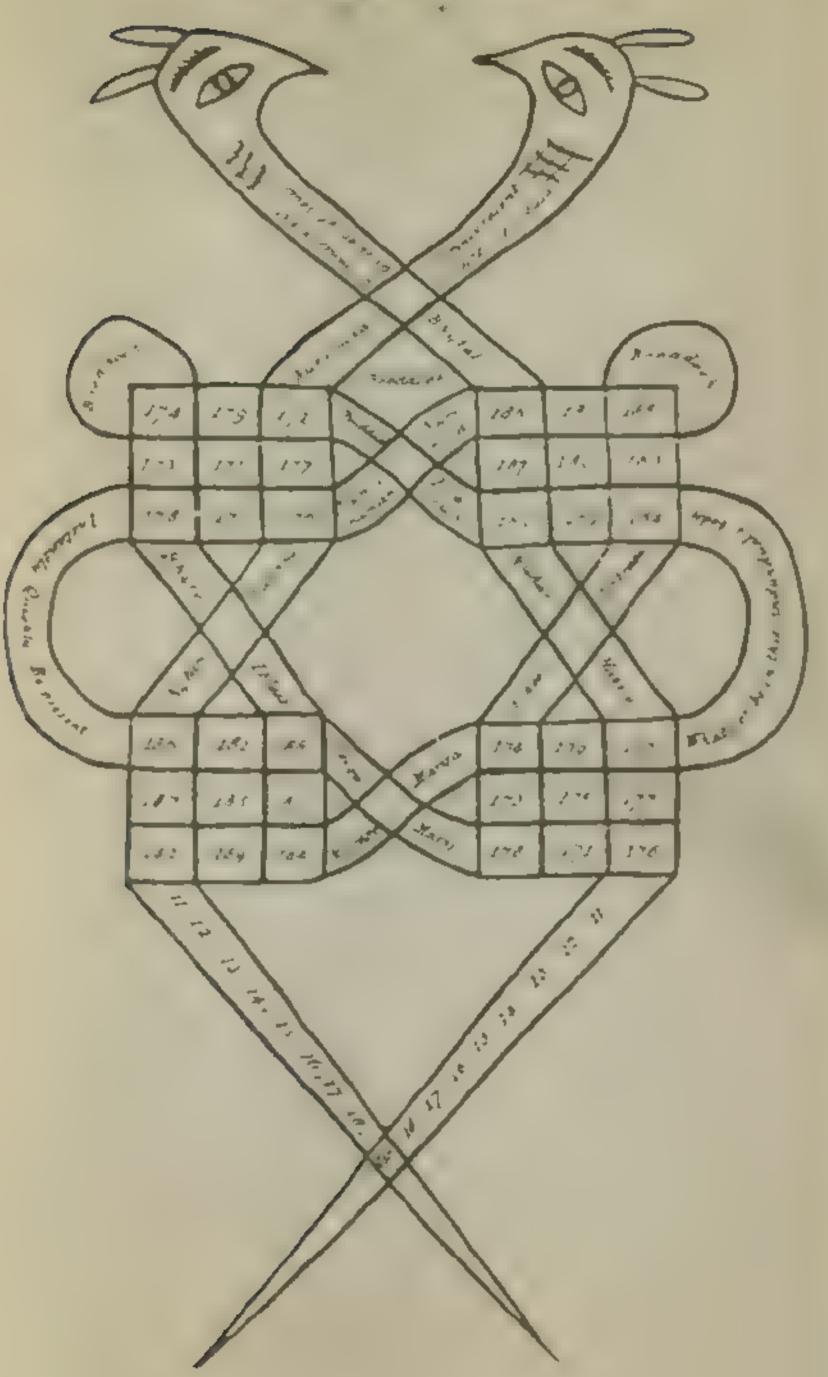
CHAP. XXVI

to go out for a necessary purpose, he wears on going out of doors a special cap (toj), and a loin-band (lung), leaving his other clothes inside and hanging his impure garments on a clothes line (alagnet, algani). Or he merely performs the numerablit on (muzu) and then re-enters his closet. The object of charging the clothes is that flies may not be attracted to them and thereby cause defilement. If he experiences a pollution (thinkin) by day or night he must instantly bathe. During the Ci lla or forty days preparation he sleeps on a mat, not on a bod. During this time some people fast and bathe twice a day. They talk and sleep little, while some remain indiors and have the entrance of their rooms built up for the time. In performing this forty days' rite they go to a house or place cutside the town, or to a mountain, cave or well, or some place where water is at hand. The noise of a town distracts the attention, and in this work the mind must be concentrated as i the thoughts must not wander. Outside a town there are no distractions. Det depends upon the character of the nancs to be recited; if they are terrible (jokilf) the use of no at, fish, cans, honey, musk, quick-lime, oysters, and sexual congress are prohibited. In the use of the amiable (jamali) names lutter, curds, vinegar, salt, and ambergris are forbidden. In us ug both classes of names the following are abominations: garbe, onions, asafoetida, blood-letting and the killing of lice. Failure to obey these rules involves imminent danger to life. Best his these the two chief rules are to eat only things lawful and to speak the truth.

If the magician has to repeat the terrible names, or if the number of them preponderates, he must begin on Saturday, the first day of the week; for the amiable on a Monday; for both together, that is, an equal number of both, on a Sunday. If the spell is intended to establish friendship or for some other good purpose he should begin after the new moon, as in the case of other good undertakings. In both cases he should turn his face towards the house of the person who is the object of the undertaking. He should always fast during the three preceding days and commence the recital of the names on the morning of the fourth. If his food is cooked by a servant, he

Frazer, GB, Adonis, Attis, Osiris, ii. 131 ff.

Astagu Figures





also must observe the same abstinence as his master. If the servant is unable to submit to such privation, the master must cook for himself.

Before beginning the recital of the names in regard to a person, it is necessary to ascertain the initials of his or her name according to the Arabic alphabet (huruf-i-tahaj)!). As there are seven letters in other oriental alphabets which are not represented in the Arabic, an equal number of Arabic letters are substituted for them—for p, t, ch, d, r, zh, and g, are written b, t, j, d, r, z, k. The Arabic alphabet consists of 28 letters, and these are supposed by magicians to be connected with the 12 signs of the zodiac (burily), the 7 planets (sitind), and the 4 elements ('unsur). The relation of these to each other will appear from the following table which states the appropriate perfune which should be burnt with each planet, and also the qualities of the planets and the numbers represented by the 28 letters of the alphabet. These form 8 words: aljai, haureaz, hutti, kalaman, sa'fas, garashat, sakhaz, zazizh the birst three of which are said to be those of Kings of Midian, and the others were added by the Arabs.

Here econics the Abjad of Arab c method of reckoning dates. It derives its name Abjad from the four letters a, b, j, d, representing a much older order than the present. In the order exhibiter has a numerical value: a = 1, b = 2, j = 3, d = 4, up to g = 10; then come the other tens: g = 10, k = 20, l = 30, m = 40, n = 50, s = 60, 'ain = 70, f = 80, s = 90, q = 100; then the other hundreds, up to gh = 1,000. As an example, did az khurdisin har dmale. Smoke (signs) arise from Khurāsān': d = 4, teac = 6, d = 4, total 14 to be abstracted from 'Khurāsān': h = 600, r = 200, a = 1, s = 60, total 912. This gives A. H. 898, A. D. 1492, the date of the death of the Persian poet Jānā. In the same way the words 'Tāj Sudān ahl-r junnat' give A. H. 1945, A. D. 1633.1

Lt wie, A Year armyst de Person 3 *0 f; (18 m, El, 18 m TC. F, tother examiles see Ferishta, a. 65, 138; in 243, 421; iv 70, 141; Pailer, M him afin Lynastes of (copeat, 23 t, 4 m, 410; f to 1 max, v 441 ff.

TABLE PLANETS AND LETTERS

	The Fat :	The Francis	1. 7 . 1		
Water	Air.	Earth	Fire	Influences	1 or a
DHD 4	Jin. J	Le B	Alf A	11.76	tor tr
H; H	Ze Z	W w W	H: H	Jupater g-i	Detroits
30	Kaf K	10 10	Γ · Γ ()	Mara es.	Year I
Am A	S26 8 (0)	N in N 50	Mam M 40	m. it - z	} ~ ~ ~
Khe KH (00)	5.0	T# T	Stin Sil 300	St. 1	1-17-72 V 1-14-73
tal, san tali	Zene Z	Zw 1 Z	Z.1.Z. 700	Me n militia	1/41 }
RAR 200	Q if Q 100	SOO SOO	Fe F	pr I	Fire
Scorp on Esh	Twns Scales Watering per	Bu Virgin Shegat	Eam Lion At her	Zol.	

As a further illustration of this table, if a man Al mai desires intimacy with a woman Rabaya, which he wishes to accomplish by means of magic, it must be ascertained whether the elements, planets, and zodiacal signs agree or do not agree. For example, the initial of Alamad is A, his element is fire, his planet Satarn, his sign of the Zodiac Ram, Lion Archer. The mattal of Rabaya being R, her element is water, her planet Venus, her sign of the Zodiac Crab, Scorpion, Fish. Hence the elements are opposed to each other.

Secondly, astrologers have determined the relative despesstions of the planets to be as follows:

TABLE

ani	at. I	Tipster at I Venia	ani	and	str 1	an i	Friendslag
Atai	NEW E	Jupani Mar-	anl	and	Mars and Venus		Inditi e at
at [Sat arn stol M = n	Mars at. I M	Mars and	31-1	Jupiter and Mars	and	

Consequently. Ahmed having Saturn for his planet and Rahaya Venus, these being friently, it appears that the man art woman will live happly together.

Therefly, with regard to the signs of the Zediac, they stand as follows: Males, Rain, Lion, Scotpien, Fish, Archer; Temales, Ball, Seales, Crab; Hermaphrolites, Twins, Virgin, Hesgort, Watering-pot. Between males and females friendship exists, between males and females friendship exists, between males and hermaphrodites friendship, sometimes country, between females and hermaphrodites the cost involvate country. In this instance, part of one corresponding with the other, it is so far favourable. From these various considerations it may be concluded that some degree of his convants of a confidence of his convants of discordingly be expected as the results of the upon.

For each rance there are what are technically known as the 'repeating of the Divane attributes' (neach), 'Divane attributes' (valid), 'thes' cushr), 'locks' (quful), 'repetition' (dur, milecent), '2 the traverlealandy' harb, 'scal' or 'concilsor' (thatm), 'speedy answer' (sarm-l-maginalat) appeared for a hilston or rance. In the Jarothir ithamouthere are in all forty-one names of the 'Mighty attributes' (ism-insimo the first of which runs as follows: 'Subhanaka la ilaha thanta. Ya Rah'a kulli shayin, wa warithuha wa razigiha wa rahi ilaha, 'Glory be to thee, the Lord of all, the Inheritor there if, the Prox der thereof, the Compassionate thereof!'

Pri H to France, we has a relly examined this meaning a, is

By way of example we offer the Nisāb &c. of the above Ism. To find out the Nisāb &c. of this Ism, the number of letters composing the Ism, which is 45, as noted below. It is to be considered as so many hundreds, which makes its Nisāb 4,500 it als of which, 2,250, added to it gives its Zakāt 6,750; adding to this its half, 1425, we get its 'Ushr 7,875; half of the above half, 1425, or 563, gives its Quil. Add the Quil, 563, to its 'Ushr, 7,875, we get 8,438; doubling this we get 16,878, which is its Dalit and Mudawwar. There is no tule for the fellowing, they being always the same for every name: its Bazl 7,000, its Khatm 200; its Samu-l-mujāvabat 12,000.

The Nisab consists in repeating it 4,500 times; its Zakat 6,750; its 'Ushr 7,875; its Quil 568; its Daur, Milawwar, 16,876; its Bazl 7,000; its Samu-linarjavabat 12,000. Total 56,764. The giving of the 'alms' and 'tithes' (what main) to the Ism or names is considered to be the giving of offerings requisite for ensuring success in the undertaking, that the labours of the supplicant may not return to him in vain.

This name has for its demons Hūmrāil and Hamwakil, and for its Jinn Shatkīsa.² In beginning the recital of the name these demons are a ldressed by prefixing to their names 'O' (Yā), and to that of the Jinn' Bahaqq. Nidā, Madad, Kumak', meaning 'by the aid of'. As a specimen, in the above name the formula is: 'Yā Hūmrāil! Yā Hīmwakil! Bahaqqir-Shatkīsa. Subhāna-llāh' &c. Thus whether it be this name, or any of the forty-me named above, or any other which a person may have received from his tutor—for there are innumerable others current—it is necessary that its Nisāb &c. be given in order to command the presence of the Jinn. Previous to reciting the name he must each time address the demon or

As rdung to the former Table, s=60, h=2, h=8, a=1, r=60, k=200, l=30, a=1, L=30, h=25, a=1, l doubled 10, a=1, a=1, n=50, t=400, fa=11 (n ited f=200, h doubled 4, L=20, l doubled 4, l doubled 4

in South India described in this chapter seem to be largely derived from Hindu sources (Rose, i. 413, 561; Burnell, It all it will be Tulavas, Indian Antiquary, vol. xxiii, xxiv).

Junty name. Should the name have no Jann, the demon alone must be invoked, and after that the name should be readed. For example, if a name is to be repeated a hundred times, the taxes of the demon and demonstrate be as often repeated. Among the firty-one great names, some have two demons and one Juntand vace versal, or him and has a separate Junt, but the same demons are compount of several cares.

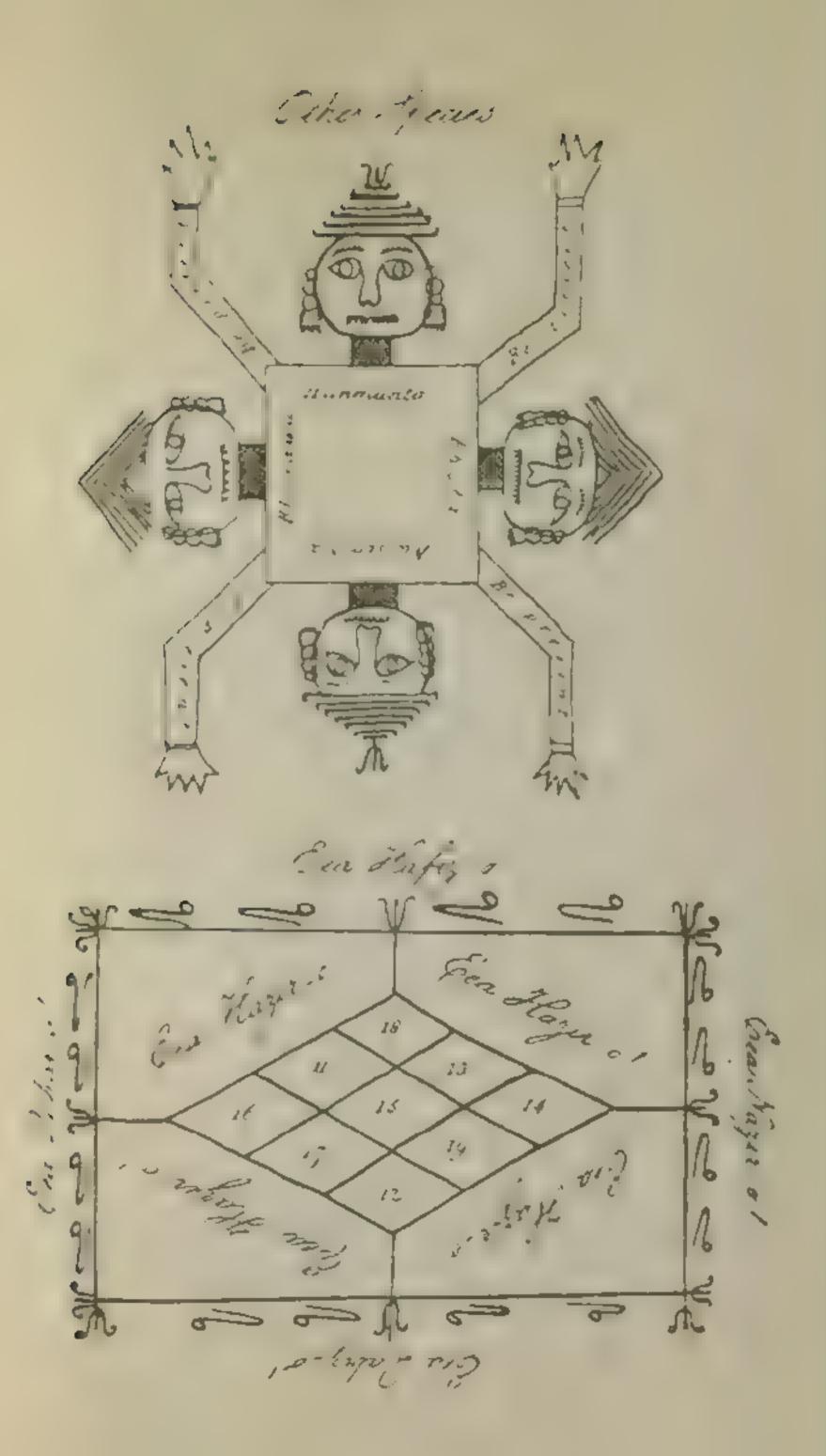
After reciting the Division attributes the magician, in order to for a brice hams if with it or to cause the presence of the Jan. must within 40 days repeat the name 137,613 times. This number in the case bready given is thus calculated. The total sumber of the letters former the many is 45, which is to be considered as so not, thousands, and when \$5,000 is multiple I by 3 the result is 135,000. Add to this the comlor, I harder 2 615 who hatter letters of the fixthe density, will the total is 137,613, called in Person Dawst and in Hartestall's igna. The nage and each sathes number 137,613 not also many hearly equal parts as can possibly beginned to light ners by second By thus reader at the north of the meanre becomes enlightened, he somet mas fals not car cestasy and fat each mostly we ther as aper assist, earlied and as an panel by demons and J in to distint realms, to the leglest He wear or into the how bod the eath. There they reves to tar not only all hishen mysteries and pinker the whole tiran The obstructions will, but to yearse all his desires temporal is well as spiratual, to be accomplished. Meet no see as lesser In experence proved the poserior the electronic wheever stratly follows the rules lad down invaribly change his Le et's desire. The times al liberte of the new are nay, but, as they are noticellateren, we nay have then for the personnell.

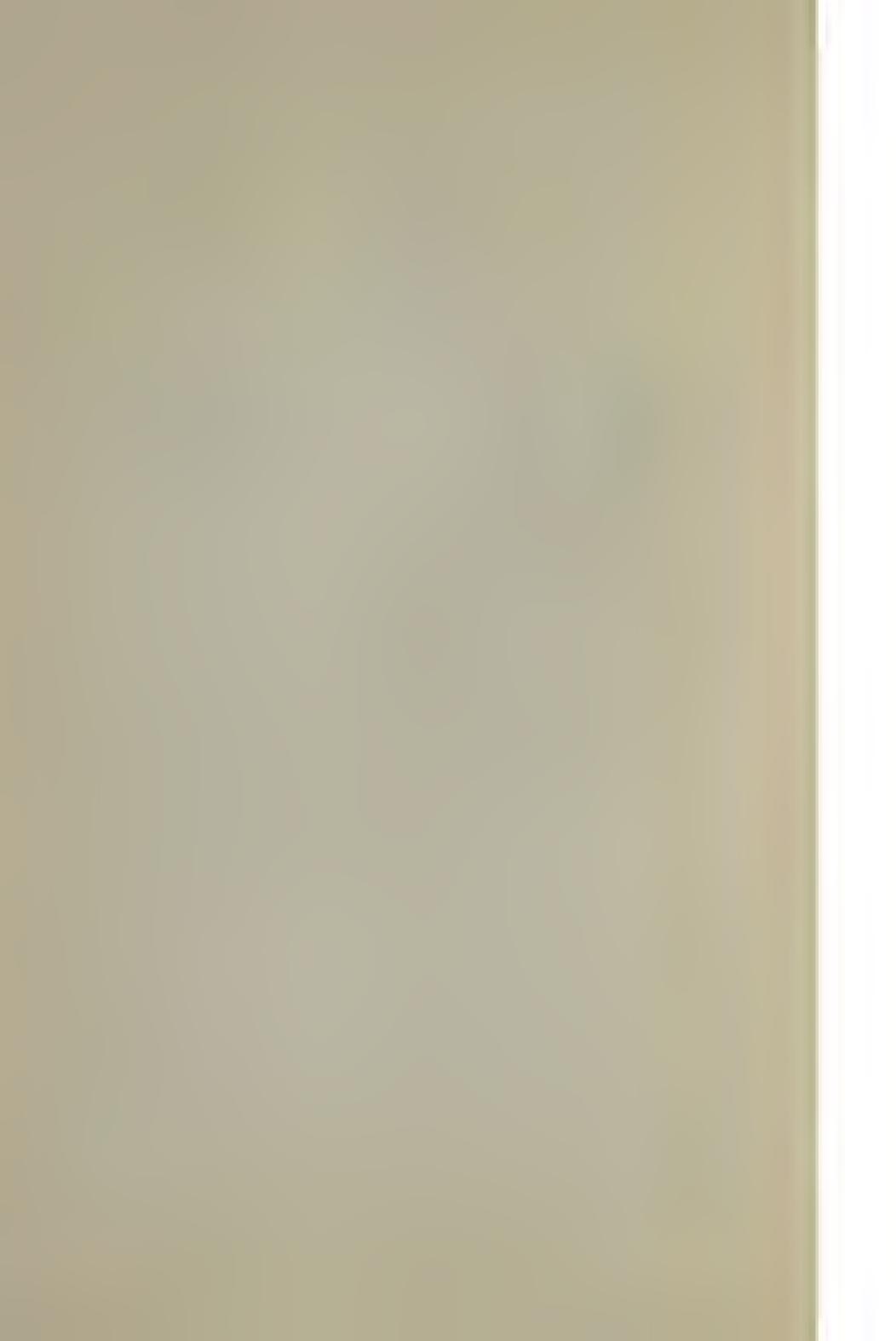
We now pass to the selection of nation, the 'Gorous A'th Dates' cosmood-hased, as entared adversation 28 beto soft the Arabic alphabet, the knowledge of which my later that says Jaffer Sherif, lestowed upon nears a so retailer takes. These will be exhibited, with the demonstation bed to each in the following table.

I-TAN Q

Alıf	Bē	J'm	I
A	В	J	I,
Yi Alahat	Yi Rahmanu!	Ya Rahimu!	L. M. W.
O YIEP.	The Merciful I	The Com-	The Kurg' ,
Kalkado	Amwakilu	passi nate!	Ruii .
		Rallilla	
H.	Waw	Zé	H.
H	W	Z	H
1 Cad San!	Y. Salamu	Ya Ma mān	Ta Vicini
The Haly One	The Peace	The Pachial'	Tyler
Ittrāilu	H imwakilu	Raiv u	Same
Tak	Yê	Kif	I im
T	I	K	1
Ya 'acien!	Ya Basiru!	Yi Jabaru!	Li Maria
Tae Mighty !	The Seer!	The Repairer !	The Crist'
Lina I.	fire aller	Kumlāilu	Luis
Vin	Non	Sin	47
M	N	8	'A
Yikhali, o	Ya Bario 1	Ya Mussawwifu	A3 CF 35- 1
The Crest r	The Maker!	The Fashiener	The Fig. 4
Perstu	Jibrāilu	Shamsaila	YAGE .
l'e	Swäd	Qáf	Re
F	S	Ų	R
1. Quldara!	Ya Wahhaba '	Yā Razzā n'	Ya Farri
The Domn ant !	The Bestower	The Provider!	The trace
Paran da	larafilu	Kalkiila	North State 1
×1 13	Гe	10	k.:
88	T	8	KH
Ya Mina'	Ya Qâbizu!	Yā Basitu '	Ya Khirati
Hole ar	The Restrance	The Sprake'	T & Al . s. 7
Mari.	litradu	Hamwak?u	Torsia
- Z.I	Zwau	Ze	132.2 4
7.	Z	Z	-H
Ya Rafi s'	Ya Mu izzu!	Yā Muzīla '	Masina
The LAUST'	The Honourer	The Destroyer	Tuesta
	Rugiila	Lagida	Istin 1
Ittritlu			

If a man desires the accomplishment of his wishes be may other recit, one of the above-named 'Mighty Attributes' of other the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious Attributes', both of which will equally one of the 'Glorious', but the 'Glorious Attributes', but the 'Glorious' of the 'Glorious', but the 'Glorious'





The manner of reciting the invocation (date at) is as follows: For instance, if an inquirer (talibu-l-'ilm) desires to make anoth r subject to his will he will act as follows. Suppose the o jot des red (matlub) to be a man harted Burlan whose name is composed of five letters, b, r, h, a, n after the magician by reference to the table ascertains the different Ataribates of the Decy attached to each letter, together with the names of their corresponding lemons, by first repeating the names of the denons and then those of the Deity, as detailed already in the car of the first of the names contained in the Jacahar-i-Lhamsa, a certain number of times, as will presently be more particularly stated, the object will become subject to his will. Whatfor the wester does the restal lamself, or employs another to do at for him, the substance of the following, in any language, trist be a stell daily four times, twice at the beginning of the Bosseg *O God leave nergy upon Mahammad and upon his descendants, Thor, dolst bestow Mercy and Peace and Blessing and Congress on and Great Emdness upon Abraham and his lese trants ! After the invocation is to be recited, 'O Lord ! Gant that the object, Shakh Barlan, may be so distracted by leve with such a ore the secker) as to be day and taght forg tid of his natural wants!

In ay here no number a point essential to be known in order to be able to recite the name—that the reckoning of the Alijad is divided into four parts, units, tens, hundreds, thousands. In the name rules presenting the letters falls on the units it is to be set selected so many handreds, on the tens thousands, on the handreds of thousands. By this rule the letter of the name Burhan are as follows: b=2, 200; r=200; 20,000; h=5; 500; a=1; 100; n=50; 5,000; total 25,800.

The magnetian laying previously divided the sum total into any number of equal parts, and having fixed upon the number of days in which the recital may be finished, say a week or so, he rest finished within the total appointed, or his labour will laye been in vain. He burns aloes or some other sweet perfume, turns has face towards the house of, or directly at the object, and recites these words, "Annuakhu, Yā Rahmanu" Sarhamakhu! Yā Fattāhu! Yā Guddūsu! Kalkāhu! Yā

Allahu! Jabrailu! Ya Bariu!! Before reciting these five names it is necessary to give their Attributes (nisib zal. a). But in reciting this kind of spell, instead of repeating it for the Attribute &c. the number of times as laid down for the otler names, it is sufficient if it be recited in the above way a thousand times for each name with its demon, and there is no need to recite the 'Speedy Answer'.

This invocation of the Jinn is known as Tashkir-i-John.1 When a magician has once commanded the presence of the demon and Jinn, he may by their means cause whatever he pleases to be done. He can acquire by mysterious means his daily food and money sufficient for his expenses by demanding it from them. I have heard, says Jarfar Sharif, that a nan never asks for more than he needs because the Jinn world not provide it. Before commanding the presence of the demonst and Junn, the seeker must shut himself up in his cleset, which should be smeared with red ochre. He spreads a prayercarpet, red if possible, sits on it, and observing the utmest purity, he goes through the ritual in the course of a week the sooner the better. After that, in order to secure the presence of these beings, he must shut houself up for forty days and repeat the invocation 137,613 times, dividing it into forty parts, one for each day. The best place for the Chilla, or forty days' abstinence, is some seeluded spot near the sea, in a cave, garden, or place outside the town where nothing is likely to disturb him.

After he has begun the recital of the spell every night or week, some new phenomenon will appear, and in the last week the demons and Jinn, attended by their legions, will arrive. A demon, a Jinn, or one of their band will present himself and say respectfully, 'Sir magician! Why dost thou require our presence? We are here with our forces?' At this crisis the magician must call up all his courage. He must

Browne, A Year and the Persons, 444. Testhier are is the durar, solvering. In a cided an magic the conjugations begin by commend rating the variety should of domons where they are to subdic by their power, and then discrete the effects of the charm "then must, Chall an Maye, 15, of 10.

[&]quot;Compare the table for Alamoun and the Wonderful Lamp", Burt to, AN. x 33 ft.,.

not address his visitors at once, but by moving his hand or finger he should ask them to be scated. When he has finished has daily task he stall dask their rames, demand of them a sign or token, and learn how often it will be necessary to repeat the invocation to ersure their presence. They will instruct him on these points and he should strictly obey their orders. If he speaks to their before he has finished his daily task they will cause a one misfortune to befall him, or they will suddenly disaporar and all the pains he has taken will become of no available.

He stould adjure them by a neglity oath, in the name of Alm; by God or of So or on, son of David!—on whom be the Peice! and then issues them. He should on no account disclose the meeting to any one, he should never dismiss them will be in a state of nepurity, and he must never delay later; after contion or nocturnal pollution. All his life he must recommend thing adultary. In short, he should be nothing but what is lawfile. A beginner in the art should to nothing but what is lawfile. A beginner in the art should to be made take it for the first two or three times except in the presence of his instructor, of a twise he may lose his life. Must by be that creating to this have become made or ideotical. It is now, better to abstract from the practice altogether.

For the information of Europeans, says Juliar Sharif - May their wealth ever increase. I here relate some of the wealth, which are contact in the Jacobar characters. Turst, when any one waits on a king, noble, or his own gracious master, he need only repeat the Great Lay catact sever teen times with his opin hands spread towards. Heaven. Then he blows on them and draws his hands once over his face, and then as the great man beholds him he will heave, a so attached to him that however argry he may have been he will now be pleased. Secondly, it any one repeats the myses of on forty or seventy times after morning and event gipriyer has a hid will heave other and enlightened.

the term of the problem of the last of the part of the

and in his heart there will be naught but love towards God. No worldly concerns will disturb his peace of mind, and the future will be revealed to him in dreams. Thirdly, if I c desires that any event, temporal or spiritual, may occur, he should repeat the invocation twenty-four times on a Sunday morning before sunrise, and then, by the Grace of God his desires will be realized that very day. Fourthly, if he wishes to make a person subject to him, on a Wednesday after bathing he should put on new clothes, burn incense, and repeat the invocation a hundred and cleven times over some food and drink. He should then blow on this and get the person to partake of it, and then he or she will become desirous (tāhh) of him. Fifthly, if a man has many secret enemies who slander him and treat him with Laughtiness, after his usual prayers he should repeat the invocation forty-one times merning and evening, and then his ill-wishers will become his dearest friends. Sixtly, if any one desires to make princes or nobles obedient to his will he must procure a sliver ring with a square tablet engraved on it, and write on the tablet the letters of the invocation, 2.613 in number. This number, or the numbers of the demons and Jinn added to it, should be formed into a magic square of the Sulsi or Ruba'i type. as described below, which should be inscribed on the tablet. The total number of the letters is thus calculated: add to 2.613 the letters of the name of the demon Hūmrāīl (h - 5, m - 4), r=200, a-1, i=10, l-30) or the total 286; of the d mon Shatkīsa (sh. 300, t -400, kh -600, i = 10, s = 500, a = 1), total 1,811. So 2,613 plus 286 plus 112 for Hamwakii plus 1,811 make the total 4,822. When the ring is finished he must place it before him for a week, daily morning and evening, recite the invocation 5,000 times and blow on it. When all this is done he must wear the ring on his little finger, known as Kanungli. because it is used for cleaning the ear. In short, to command the attendance of the demons and the Jinn is no easy matter. At the present day if any one is able to secure their obedience he is regarded as a Wali or Saint, and a worker of miracles. This humble worker, says Ja'far Sharif, this mere teacher of the alphabet, has tried to prove the effects of reciting two or three of these invocations. But he found it a difficult task to

this, and he experienced such awful sights that he was unable to complete any of them. Finding his labour lost he abandoned the design.

Besides these mighty names there are many Attributes of the Deity and verses of the Koran which one may recite without much trouble, and their effects are well established. But in order to gain knowledge of them you must humbly supplicate the great adepts in the art, and they communicate them only privately, breast to breast, hand to hand, car to ear. If they are described in books it is never with sufficient minuteness to make them intelligible. To this humble majurer, Jaffar Sharif, through the grace of God and the kindness of his trachers, many powerful spells and select sentences of the Koran Lave descended. But as they were given and t the pledge of seriety it would be improper to d sel so them. However one verse is so well known that I may as well mention it the Avatu-l-fath, the "verse of victory". If a room constantly recites this verse for a time God will un loubtealy within forty days grant his desires and make Lim prosper. The men of old constantly proved this by expendent. The Ayatu-I-fath, which should be repeated firty times after the five appointed times of prayer, is as f And with Him are the keys of the secret things; none knoweth them but He; He knoweth whatever is on the land or in the sea : and no leaf falleth but He knoweth it; rether is there a grain in the darkness of the earth, nor atlang green or sere, but it is not noted in a distinct writing '.' To secure increase of subsistence and wealth, a man should after the morning and evening prayers repeat a thousand times the two following Attributes of the Almighty. If he derives any benefit from the repetition in two or three months Le may go on reciting them a thousand or five hundred times. The names are Ya Ghani, 'the Independent', Ya Mughni, the Enricher .

In the Shar'-i-Bukhari Aba Huraira, 'the father of the kitten', so nicknamed by Muhammad because of his fondness

^{*} E -de, va. 50. R dwell's version. In the last clause Sale gives: perspections rock, and comments: "the preserved table, the register is a secrees."

for a cat 1-May God have mercy upon him !- states that Adam was created out of clay (1212), that is, of two of the elements, water and earth, and the Jinn of flame without smoke (marij), that is, of air and fire + " We created new of dried clay, of dark loam moulded, and the Jinn we had before created of subile fire '.2 Junn are spirits and constantly abole in the lowest or first firmament. Some sages declare that they have bodies, but from the circumstance of their being internal, that which is not seen, the term Junn has been applied to them ' The extent of their knowledge is like wis hidden from us, and a madman is frequently nicknamed Majnun or Jinuni in Arabie, because he is possessed by the Junn. Sometimes they are regarded as the offspring of John. or Islis, Shaitan or Satan, and their mother Marja, the smokeless fire of the Sanain wind, as Adam and Eve were parents of mankind. Junn differ from mankind in three particulars, in their spirits, form, and speech. Those among them who perform good actions are called Jinn, these wo do evil Shaitan. When the former do evil, such as causal? the death of any one or causing separation between two persons, it is not that such is their nature, but they do so he actions through the means used by the magician and by the influence of the names of the Deity. The name of the Jain most beloved of the Deity was al-Häris.4

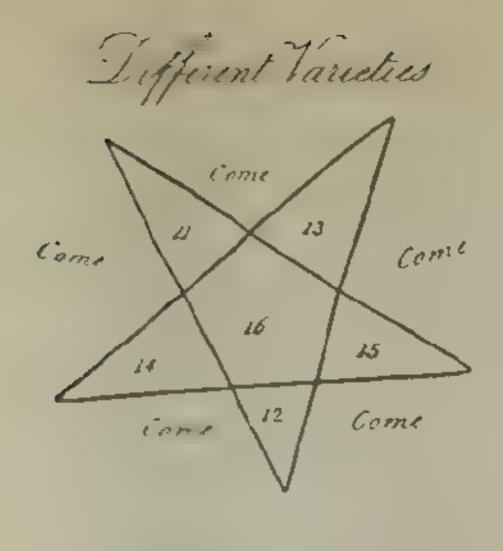
In the commentary on the Koran known as Tafsirala; it and the Tarvirikk i rangatus safa it is said that Stadan in Satan was the offspring of the Jinn, and that God if H.

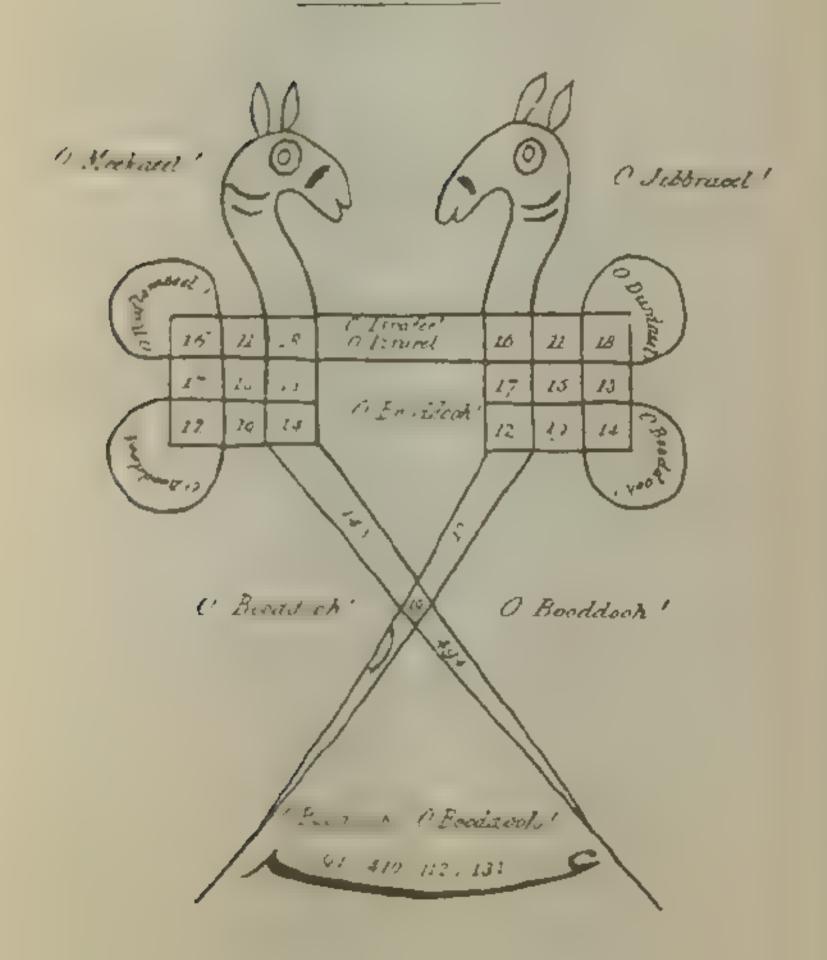
He was Q dief Me a under Usman, died op 67 t M. r. Intral. xvi . note, 512 : A nals, 426 .

² Koran, xv 26 7, with Sale's commentary on ii. 28-31.

In the water of the state of th

Was a name of Iblis (Highes, 135). On the Jinn, see R. Saith, I are of the Ser. tes, 119 ff., Sale, Keren, Prelimitary Institute, 52. Inc. AN. 1. 26 ff.; JRAL xxix 252 ff; xxx. App. 11 f.; Westerman Ser. of the Monal Ideas, in 589 fc; Rose, i. 516, LRE, x. 135 ft. On their names, Burton, AN. v. 13, 278.







infinite mercy honoured him with the title of 'Azazii, a fallen Angel, their names having all a similar termination, as Jabrail. Mikāil, Isrāfī., 'Izrāil, and others. Imām Zāhid has recorded that it was owing to his disobedience that Satan received the name of Iblis, 'he who despairs of the mercy of God',1 because he refused to prestrate himself before Adam, and because in his malignary he tempted Adam and live to eat wheat 2 And when he caused their separation, Adam being ban shed to Ceylon and Eve to the neighbourhood of Mecca, he was called Shaitan, 'he who opposes'. Thus he ruined not only houself but all the race of Adam. He was the son of Hüllanüs, who was the son of Tamus, the son of Sumas, the son of Jarn. Satan has four deputies or Khalifa: Maliga, son of 'Aliqa; Hāmūs, son of Janūs; Mablūt, son of Balabat; Yusuf, son of Yasaf. And as Cam was the volest of the sons of Alam, so is Satan in the race of the Jinn. As the name of the wife of Adam was Hawwa' or Eve the Peace be upon her! so Sat in's wife was Awwa". And as Adam's surname was Mai-lib ishar, 'father of mankind', so that of Satan was Alli-l-marrat, 'father of laterness'. As Adam had three sers, Habil or Abel, Qabil or Qabil Cair, and Shis or Seth, so Satan Lad nine: Za l-basun, who with his host occupies bazars, and all the wickedness done there is his work; Wassin, ruler over graf and anxacty; Awan, the companion of kings; Haffan, patron of wine-labbers; Marra, superintendent of music and dancing: Laqis, lord of the worshippers of fire: Mazbūt, master of news, who causes people to circulate malicious and false reports; Dasim, lord of mansions, who causes hatred between man and wife. When people return from their journeys he prevents them from thanking God for the resafety, and causes wars and contentions. Some say that he is the ford of the table-cloth (dastark hudn), and does not allow people to say the Bismillah or grace when they sit down to meals, and after eating be causes them to forget to return thanks (shukr, its in). Last of the nine is Dalhan, whose

¹ Itlls, A. 15 . . , with which Burton (A.N. vil. 360, suggests a connerion; tende, 'a w wed'er proteste person' (Hughes, 84).

Some say that the forbailden food was an ear if wheat, a tig, or the grape wale, Komas, 5 notes.

abode is in places of ablution and pray r, where he defeats the object of the pions by throwing difficulties in the way of the performance of their duties. These nine sons of the undaunted, the infernal Satan, are the mortal enemics of the race of Adam. They never allow them to do a good action, but exert all their influence in causing them to sin. He has nine children added to his family for every one born among men.

In the Shar'-i-Bukhari Jābir, son of 'Abdu-llāh Ansārī - May God bless lam!—states that the Almighty divided all created beings into four classes: Angels, Devis, Jinn and mankind. But Abū Dardā, a companion of the Propi et ² - May God bless him!—has given a different account, stating that first came snakes and scorpions, then insects, then spirits, then the sons of Adam, all quadrupeds, birds, and the like.

Malik Gatshan is king of all the Jinn, and he lives in Mount Qaf, the mountain which surrounds the world, resting on the stone Sakhrat, a great emeral I which gives its colour to the sky. To the east he has 300,000 servants and to the west reigns his son-in-law, 'Abdu-l-rahman, with 30,000 servants. To both of them His Holiness Muhammad Mustafa hinselfon whom be the Peace !--gave these Musalman names. Kungs of the Musalman Junn have their names terminating in nuc, such as Tarnus, Hulianus, Dakhianus, Kings of Tarsa, the Atishparast, or fire-worshippers, have their names ending in nās, as Jatūnās: kings of the Hindu Jinn in tās, as Nagtās. This Naqtas when he entered the service of His Excellency the Prophet Shis, or Seth-Peace be unto him !- was converted to Islam. Among the Musalman Jinn there is a class of Imam or leaders, like Abūfardā, Masūr, Darbāg, Qalīs, and Abū-mālik. In the Tafsīr-i-kabīr it is stated that the Jinn are of four kinds: Falakīya, who inhabit the firmament; Qutbiva, who reside about the north pole; Wahmiya, who haunt the imaginations of men; Firdausiya, who dwell in Paradise. In the Tafsir-i-nightight it is said that there are twelve troops of the Jann, six occupying Rum or Turkey,

^{*} See Burten, AN. m. I"

[·] M: 1137, 1. 38.

² Encycle post 1. 2 Ethen, il 1747.

Farang or Europe, Yünän or Grecce, Rüs or Russia, Bäbil or Balylon, and Sahbatan. The other six are in the region of Yājōj and Mājuj, Gog and Magog, the latter perhaps Armenia, Nübat or Nubia. Zanzibar, Zangbār 'black land', Hind or Haidostān and Sind. Among these three legions are Musalmān and their king is Bakhtānūs. As to the real nature of the Jinn, they are nine-tenths spirits and one-tenth flesh.

Jaffar Sharif gives has experiences as follows: I have always been accustomed from my youth up to study the practice of exorcism or incantations (data at), the writing of anulets and charms, the consulting of horoscopes and the prognostication of the future. Many a time have persons possessed by the devil consulted this humble student, and either by the recital of supplications (du'à), or by some wise contrivance of my own, they have been cured. I used to feel much doubt regarding the effects produced, and I frequently sand to myself, 'O God! What relation or connexion can possibly exist between the Jinn and men, that the former should possess such powerful influence over the latter, or that by the recital of meantations they should be east out?" With these doubts in my mind I continued studying the salject, consulting learned men and divines and reading standard works on the subject, like the Tafsir, or Commentary on the Koran, the Hadis, or Traditions of the Prophet, and others, in order that I might acquire knowledge of these matters. I have related what I have seen.

When persons suffer from demon possession the symptoms are: some are struck dumb, others shake their heads, some go mad and walk about naked, they feel no inclination to do their usual business, but lie down and become inactive. In such cases, if it be required to make the demoniacs speak, or to east the deval out, various devices are employed which will now be described.

The use of the magic circle or geometrical figure to control the Jinn is very like the Tantrik methods used in India, or the Yantranis of the Madras Presidency. Magic circles, squares,

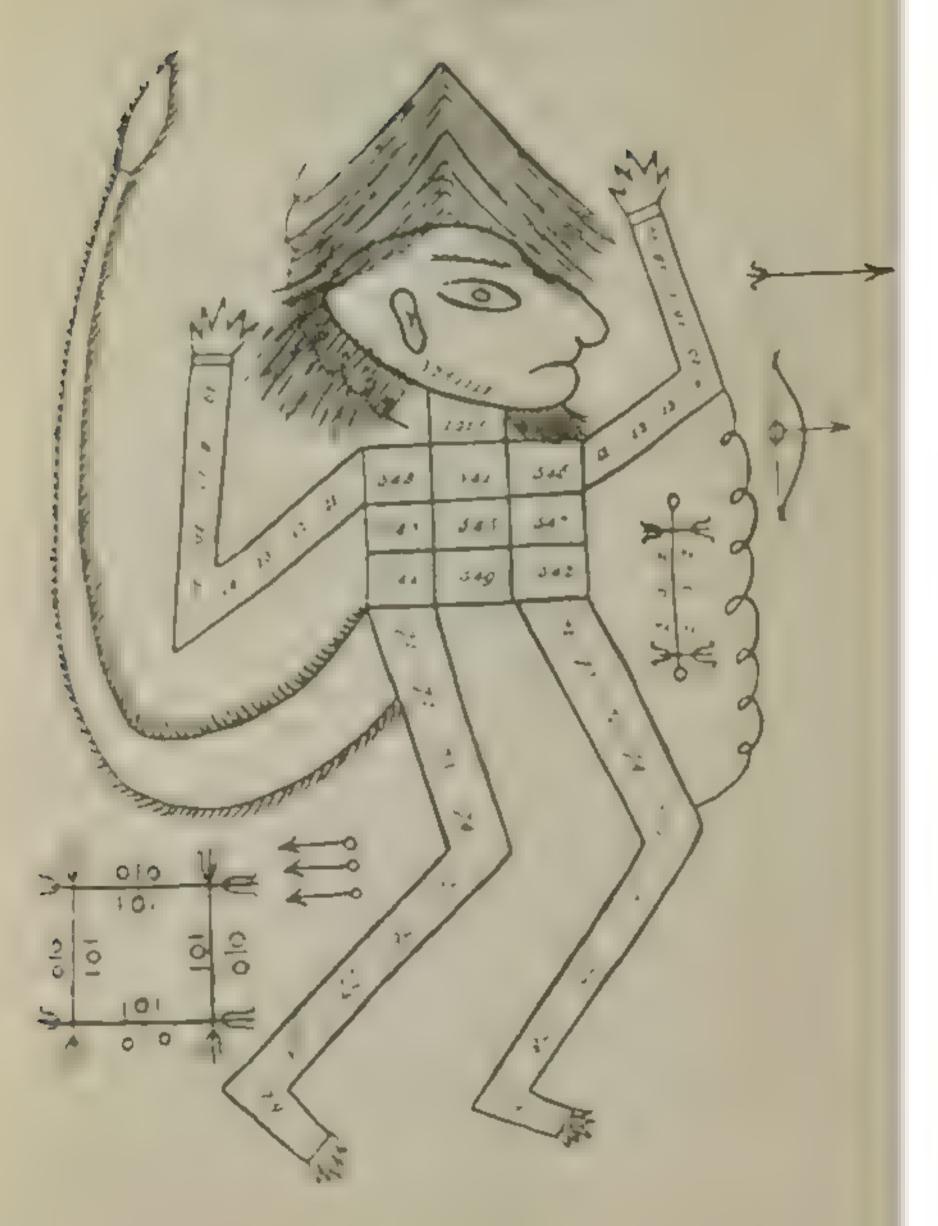
Br was, A. Francouset the Percents, 148 f.: A. L. Anantha Krima Iver, Cock a Tribes and Caster, i. 3, 6, 317; ii 229 ff.: Thursten, Caster, in 193 f.

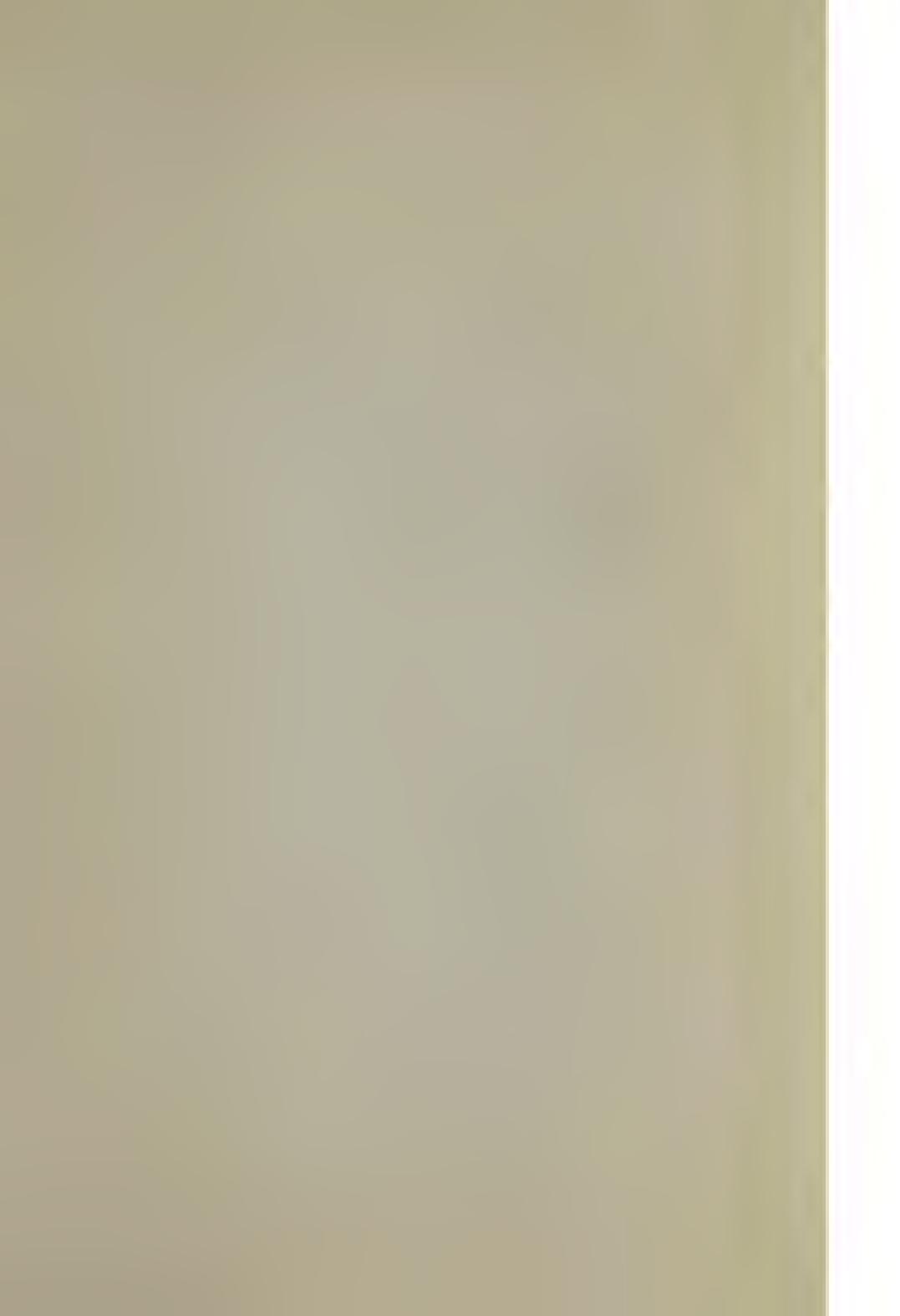
and figures are drawn on the ground, or on a plank with various coloured powders, cowdung ashes (bhabhūt), ashes, chare al. or sandalwood, and when the demoniac is seated in the centre of the figure, the incantation (afsun) is recited. Round the diagrams fruits, flowers, betel, sweets, and sometimes spirituells liquors are placed. Some people sacrifice a sheep before the circle, sprinkle the blood round it, and place a lamp believed with a charmed wick (palitā) upon it. Or they merely kill a fowl and sprinkle the blood round it. Some give a rupee or two to a person possessed by the devil, who has to place it within the diagram. Then the Arabic incantation given below is recited over some cowdung ashes, or over five kin is of com. the exorcist each time blowing on the object and throw, a it at the head and shoulders of the demoniae. Or he brustles on flowers and throws them at him. He burns some performs s such as powder (abir), aloes ('ud), benzoin or gum beljate ti, coriander (dhaniya), wood aloes (agar), or sandalwood near the patient, and recites the invocation twenty-one times, direct to the patient to sit with his eyes shut, and to smell the fumes well while he repeats the supplication. During the recital of the incantation, if any motion of the body be observed the exor. t should say, ' If thou be a male devil bow thy head to the right, if a female to the left, if a hermaphrodite forward !. Some demons violently shake the head and body of the demonstrate. When the recital is finished, the exorcist asks the patent whether he feels any intoxication, lassitude, sense of we'glt in his head, any fear in his mind, or if he believes that some or. behind him is shaking his head. If any such symptoms appear. the case is one of demon possession, otherwise not. The idea of a demon catching the patient is nonsense, derived merely from the fancies of the common folk. The incantation of the is an appeal to various demons, Fathuna, Habibeka, Alm ... Saqīka, Akesan, Balīsan, Talīsan, Sūradan, Kahalan, Mahalan, Sakhīan, Sadīdan, Nabiān, and it invokes them by the seal (khātim) of Solomon, son of David, to come from the tast and west, right and left.

Incantations to cause a devil to enter a person's body in Arabic, Persian, and Hindostānī are very numerous, but I have

On the use of perfumes to affect the vision in magic, see FRE ix. 73.

y Proper legice





omitted them as they can be learnt from those who practise the art. Some devils when they seize a person do not let him go for two or three weeks, nay, for as many months. The demoniac then never speaks, and though the devil may be present in him he does not move or walk. To prevent certain devils from escaping, the exoreist ties a knot in the hair of the demoniac after reciting in Arabic the following verse of the Koran three times and blowing upon it: 'His command when he willeth aught is but to say to it "Be", and it is. So glory be to Him in whose hand is the sway over all things ' And to this shall ye be brought back '. Some read the following verse cleven times over some sweet-smelling oil and blow 't into the car of the rationt: 'We also made trial of Solomon, and placed a phantom [one of the Jinn] on his throne, whereupon he turned to Us in penitence '.' Sometimes they recite the following invocation to God Most High, and blow it into one or both ears of the patient: 'O Hearer! Thou knowest with thine cars, thine ears are within hearing, O Thou Hearer!'

After the demonace is fully possessed by the devil he screams, takes a lighted wick (hakra), and goes on lighting and extinguishing it by putting the lighted end in his mouth, or he bites a fowl and sucks its blood. When he begins to speak with some degree of sense, the exorcist asks the name of the domon, his sign, whence he came and whither he is bound, what he was doing or causing to be done while he was in the body of the patient. If he answers, well and good. If he is solent the exorcist recites an incantation over a rattan, and gives the demoniac a sound flogging which makes him tell everything. For some devils are so wicked that they will not reveal their names, nor say when they intend to depart. The strange thing is that the flogging leaves no marks on the body of the demoniac. Then the exorcist asks what he desires in the way of food. He must get whatever he asks for—a pound or two of millet

On the hair as the small of strength, see Frager, GB, The Magic Art. 1 102, 344.

[·] K 222, XXXV. 82 3

Koron, xxxv. 33 : Sale in low gives the Talmudi fable.

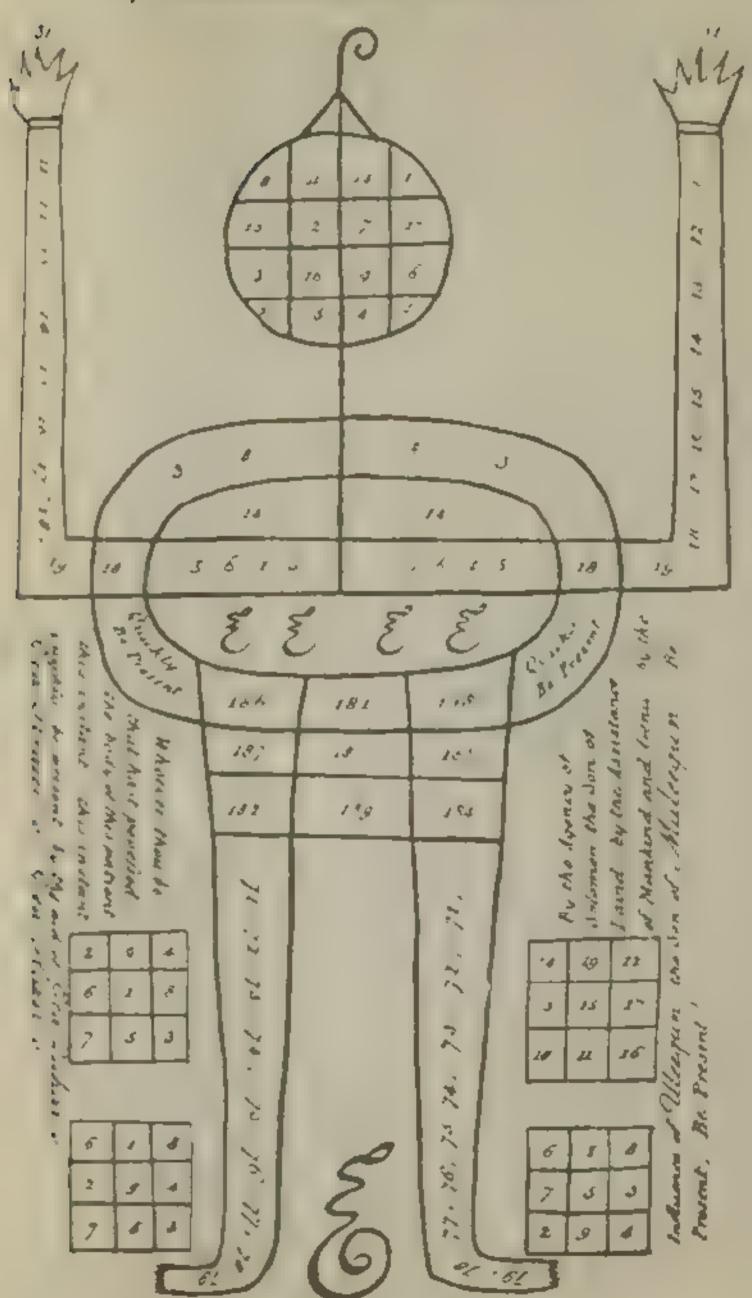
GE, The Scapes at, 250 ff.; EEE n. 2.5 f.; Crocke, Forester R l.; en, 1.90.

or fried rice, dumplings (matkula), curdled milk, boiled rice, curries of meat, fish or fowl, eggs, a sheep, liquor, sweets, fruits, flowers, lamps made of flour lit by wicks soaked in butter, two images, male and female, made of flour, and anything else the demon wants. These things are arranged on a large potsherd, or on a winnowing or common basket, which the exoreist waves three times from the head to the feet of the demoniae, first in front, then behind. The contents he afterwards distributes among beggars, or he places the whole under a tree or on a river bank. This is to be given in alms on the day when the demon says he will depart.

When this time comes the exorcist asks the demon in what place he purposes to throw down the demoniac when making his exit, and what he intends doing with him. He answers, 'On this very spot', or 'Under such and such a tree', and 'I wish to take with me meat, offal, and so on ', or 'nothing at all'. If the exorcist does not approve of this he says, ' Nay, but thou must throw him down here, or in the yard of the house, and thou must take a shoe or a sandal in thy mouth, or carry a grindstone on thy head '. When the demon departs he runs with such speed and makes such a noise that people flee from him in terror. The demoniac frequently runs away with stones so large that two or three men could hardly lift Sometimes he runs away without taking anything. The exorcist must continue holding him by his hair, either at the back or side of his head, and he must let him lie wherever he falls. Then he recites the incantation or the Throne Verse. Ayatu-l-kursī of the Korān: 'God! There is no God but He. the Living, the Eternal! No slumber seizeth Him ner sleep! His, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them and what will be after them. Yet naught of His knowledge shall they grasp save what He willeth. His Throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not; and He is the High, the Great !'1 This is recited over an iron nail, or a wooden peg, which he strikes into the ground. The moment the demoniac falls down, the exercist

¹ Korān, ii. 256.

A Fuletia, (or Lamp Charm) for commanding the Zevila presence





Instantly plucks out one or two hairs from an engst those which he holds in his hand, recites some recognized spell over them, pats them in a bottle and corks it up, whereupon the denot which beset the patient is supposed to be in prisoned therein. Then he citler hurses the bettle in the ground or burns it, after which the demon never returns.

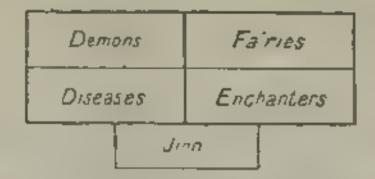
Some practitioners known as Syana, 'wise, currong, make a small way doll, fasten one lair to the crown of its head and arother in the fottom of the cork, fill the bottle with smoke, put the doll into it and cork it up. They put it in the stocke to prevent people from distinguishing the doll which ten ans handing in the middle of the bottle. The Syana then pulls out a hair or two from the head of the demoniac as he falls to the ground, and contrives to insert them in the bottle. Then he holds it up to public view and says, 'Behold! I have east the devil out of this demoniac and shut him up in the bottle. Now, if you pay so much well and good, if not I will let ham loose again. These feels, seeing the doll in the bottle, believe that it is the devil himself, and out of fear giving the Syana as much as he asks, get the bottle birned or burnt.

The instant the demon leaves the demoniac the latter regards his senses and staring round amazed asks, 'Where am I ami why is this crowd assembled round me?' After this a supplication should be said three times over a handful of water, and this should be dashed on the patient's face. Afterwards they repeat, 'Lā haula wa lā quivata illā la-llāla-l-Alayid-Azim', 'There is no Majisty and no Mult save in Allah, the Glorious and the Griat!' Then they take the pritent home, wash his face, hands, and feet, and either on this or on the following day an amulet (taniz), of a special kind used for this purpose, is tied on his neck or arm in order that the dark in may not seize him again.

When a person has long suffered from disease, in order to ascertain whether this is due to a devil or to enchantment, the fillowing figure is drawn on the ground or on a beard. Some flowers are put in the sick man's hand, and he is told to grasp them firmly, and to put his closed fist near the

^{&#}x27; f 'The Fisherman as breakers Eist n, AN 1 37 ff; Frazer, GL, Faller the Boautiful, in 135.

diagram. Then the exorcist takes some more flowers, and having read the following incantation over each and blowing upon it, he dashes it against the hands of the patient, when in a few minutes his hands will begin to move into one of the compartments. The diagram and the incantation are as follows:

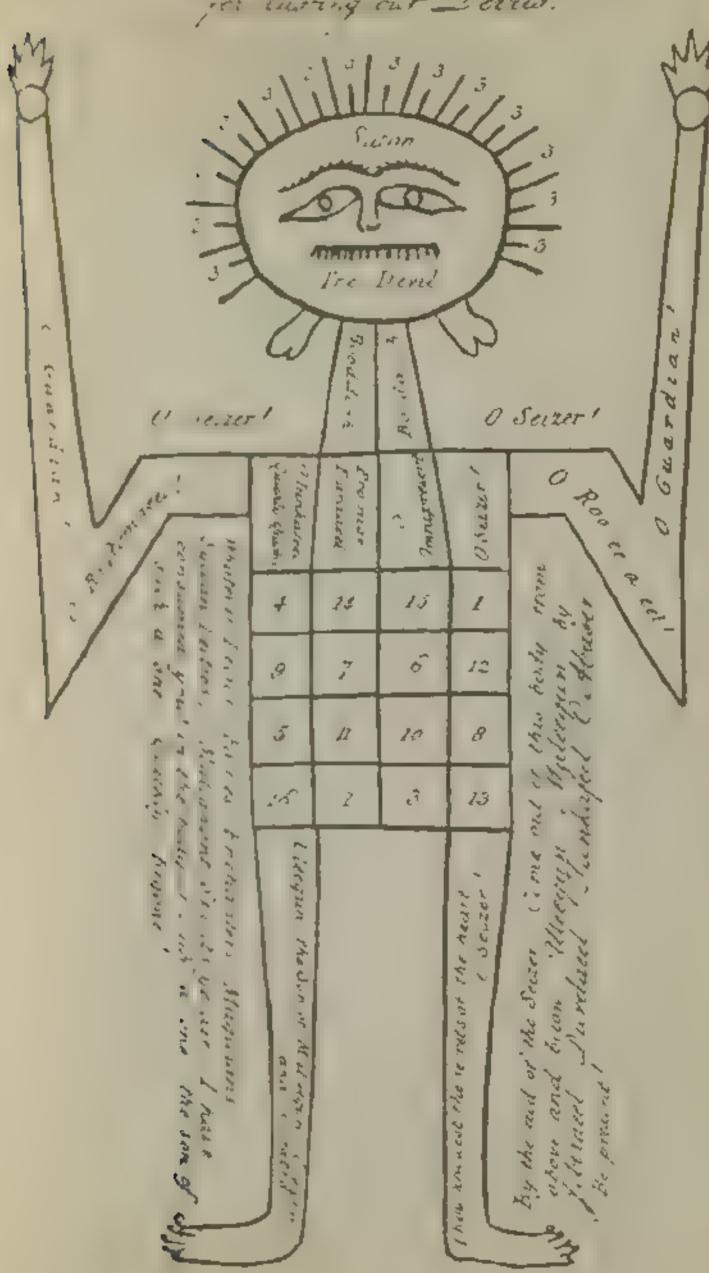


'It is from Solomon, and it is this: In the Name of God, the Compassionate, the Merciful! Set not yourselves against me, but come to me submitting yourselves as Muslims. K, H, I, 'A, S, H, M, 'A, S, Q.' [Then follow some unintelligible words.] By the blessing of Solomon, son of David, warn, warn me! May both his hands go, and by the command of God reach this figure!' After reciting this spell he says now and again, 'In these five compartments are inscrted the names of the five afflictions. God grant that the hands of the patient may enter the compartment containing the name of the malady with which he is afflicted!'

Some devils usually attack people in their sleep and harass them not a little. Some do not enter his body as soon as their presence is required. In this case the demoniac is made to sleep, and to continue sitting night and day in one of the compartments marked on the ground as already described. At night, either for the purpose of commanding the presence of the demons or for casting them out, a charmed wick (palita) made of paper inscribed with mystic characters, by the inhaling of the smoke of which demons are expelled, is lighted with three kinds of oil and one of balsam for three, five, or seven

¹ Korān, xxvii, 30-1; xix. 1; xhii. 1; lxviii. 1. These letters at the beginning of these chapters are supposed to conceal several prefound mysteries (Sale, Korān, Preliminary Discourse, 42 f.). The meaning of them was probably unknown to the Musalmans themselves, even in the first century. They may have been private marks, or initial letters, attached by their owner to the copies received when the text of the Korān was fixed (Rodwell note on Korān, lxviii).

A Filita. (Lamp-Charm)





consecutive nights. Within this time if the wick has been aghted to command the presence of, or disappearance of, the leman, he comes or retreats.

I've charried wick is made in this way. Take a red or black earth in part, fill it with all kinds of fruits, some money, half a riper or a rupee, as the fee of the exoreist, and fix on it a cover coloured like the pot, the outer surface of both being it irked with sandalwood paste. Besmear the place where the patient sleeps with cowding or red earth, stroke him from head to fort with a piece of bank paper, and on this write the lamp charm. Roll it up obliquely, round or flat, to make it turn well, and to prevent it from unfolding, wind a pice of thin mashn with some cotton or thread round it. Then use the cover of the pot as a larap and light it will firee kinds of od, or that of the karanj tree (pongamia glabra). When the lamp's lighted in the evening, perfumes should be burnt, and the put ent is directed to sit by the lamp and stare into it. It toust continue burning till le falls asleep. When the charmed wak is set alight, two or three flames of various celeurs, black, green, or yellow, will appear both to the patient and to the byst inders. Some demon acs cannot sleep in a light like this, so he get up and walk about, or do not feel sleepy, while others. though they do not object to look at it, seem evidently excited. At all events, by the barning of this charmed wick the devil is cast out. Should be be present he is warned to depart, which be does under the influence of the charm, and if the pat ent suffers from any bodily disease it will be remove i.

If devis annoy any one by throwing stones, which is a comr on habit of devils, the exoreist takes one from among those that are flung, paints it over with turmeric and quickline.

I-LAM

W. E. S. Y. J.R.A.I. all. 43. 1 .

[&]quot;A fall or time or climber, the see is of which yield oil, used for ... " "a" is and medicatal purplets (Watt, Econ. Part. vi, part 1.

I'll E Afr a it is believed that sacrals as is trespossore in a sacred at the are assemble; as were of missil as a soft this are often alleged to the in India, and the writer has beard if two sees in h. Africant or home of these heads, and had built to the sees in the value of sacred the trees, asserted that they were perfect deals, distorted at the light by stores the will entire their sacred.

recites a spell over it and throws it in the direction from which it came. If it be really the work of a devil be nother than the stone, by which people know that it is his work. Otherwise they conclude that it is an enemy who has done this, and to y take measures accordingly.

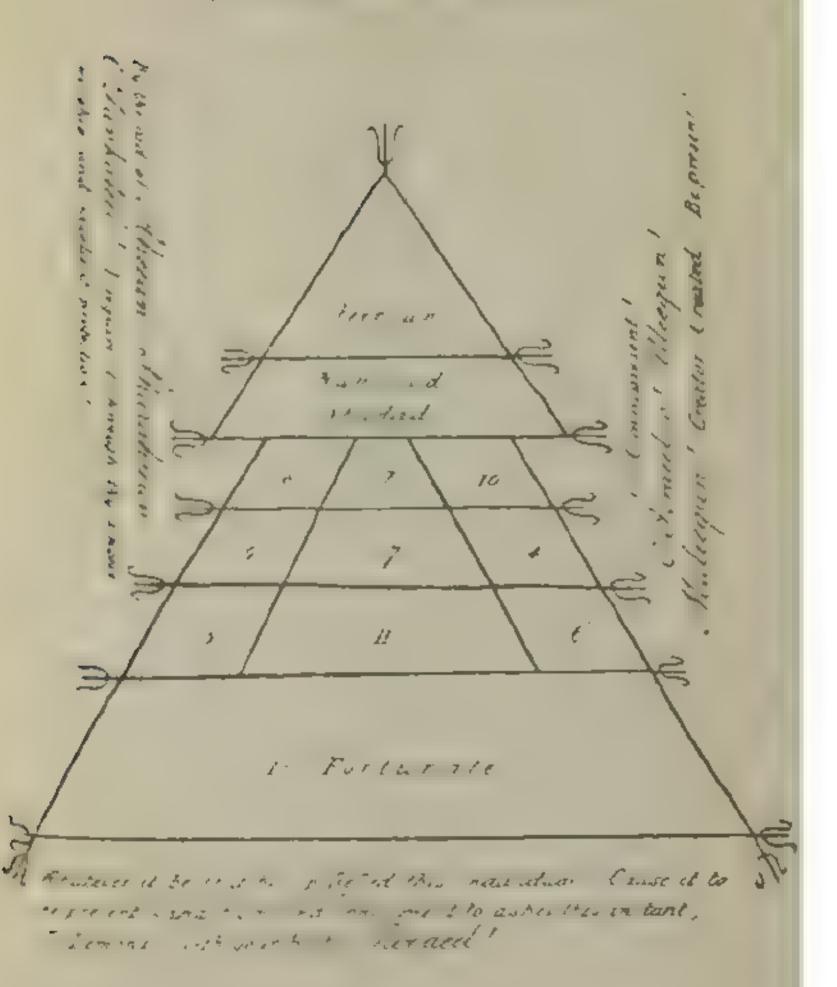
Some exoreists who are tricksters practise dev. s to gain money. Thus, when a man is rich and timed they so hely throw, or cause to be thrown, stones or bones into his here by day or night. The householder sends for one of these rogues to find out the cause and desires him to east his hims, que. I e trickster, to frighten him, tells him that it is the work of a level. whom he describes as a monster of the air with four bears chan elephant, buffalo, deg. or horse, and tellshim that the recest r wants to eat his liver, that this is the reason who he flags the stones, and that he will strangle him uniwares. This inches him so alarmed that his very liver melts like water. 'I woll prove what I say ', says the rogue. So he takes up a state or a bone, paints it as has been already described, and frees at away, taking good care that it is thrown back. This frightens the dupe still more, and he offers anything to word the darger. The rogue then recites some spells and goes off with los in chy. I myself, says Ja'lar Sharif, have been a witness of sacar tricks.

If the Jinn occupy a house, steal food, and ingiten people, so that they are never free from sickness and worry, the following incantation should be recited twenty-one times for three days minning, morning and evening, over some water wind is blown upon and poured on the floor. Or it is recited over filtrition nails or wooden pegs twenty-one times, and I lown upon the nails or pegs being driven into the four corners of the house. The incantation runs: 'They plot a plot against me, and I will plot a plot against them. Deal calmly therefore will the infidels and leave them a while alone'.' Some write the names of the Ashābu-l-kahf, the Companions of the Cave, with that of their deg, and paste it on the house walls.

The following are smoke charms, used for removing tert an ague, demons, fairies, fear, and false imaginations. They are thrown into the fire and the patient is covered with a sheet and

¹ Keran, lxxxvi 15, 17.

A Lamp-Charm for surry the Level's presence





for ast i with the snoke. These are much more generally used than the nore claborate characs already described. 'How to write a claim to cure fevers: Take some office leaves and ma Saturday, being yourself in a state of purity, write on one of the leaves, "Hell is hungry", on another "Hell is refreshed", in don'the thard, "Hell is tharsty". Put these in a rag and hind them on the left arm of the patient.' Make two intersecting transfer on a sheet of paper with one continuous motion of the land sew this up in a sheet of cloth and tie it round the patient's rock. When the fever has left, throw the cloth into a well or river.'

It is a non-manage Musalman women, when their husbands of treat or neglect them, or take a fancy for other women, to produce something in the way of a philtre or embrocation which will cause the renewal of love. Some of these are of such a livy kill that it is in possible to reproduce them.

Betel haves, or betel nuts, are often given for this purpose, so that when a nan comes under the dominion of a woman and overbooks her misconduct it is said that she must have given and letel nuts to eat. The flesh of the charecken and various will roots and herrs are also used in this way. Owl's flesh is a present chair to become a foolar libes has a marry, and we not give it to their husbands to take the target of their rais longs. Some women procure the ashes of the deal from a Hadu cremation ground, recite in the charecome over it, in his runkle hat night on a man's led or marry when he is ashep. In the Panjab Lunghars carry with the said ashes and sprankent over the inhates of a house to proved their from waking. Another well-known charm is the integer language had black for the 'tang black of the enchantress'

TIVE THEF

¹¹⁵Km. 1 , 43

I have Market at the Mary Hards charms of the same kind o

^{* 67 80,} Pr - 20 B . J. 11 27 8

^{. .} Is and wit his clawney, h 'we went so mere, i 159...

(mohant, mohint kā kājal), which women rub on their foreheads or eyebrows to cause their husbands to love them, or they rub a little of it on the man's hair or the soles of his feet. Ja'far Sharif remarks that if a married woman wishes to keep her husband true to her there is no harm in reciting a verse of the Koran, because writing on or reciting over anything a verse of the Koran, and afterwards drinking or catag it, is highly meritorious, particularly if it keeps her laisband from committing sin. In Sind when a man wishes to attract a woman's love he selects seven large cloves on the seventeenth day of the month and recites the following charm over each of them: 'O Cloves! O Cloves! Ye are truly good. She that is bound by the cloves can never remain away from me. If I give these cloves to any woman she will eagerly [rising and falling] come to me 1' He then contrives that the won an nay eat the cloves. Or on the first day of the month he recites this charm over a handful of salt: 'O Salt! O thou salt one! Thou essence of the seven seas! O certain person! [naming the woman]. Hat my salt and kiss my feet ! The reciter then dissolves the salt in water and drinks it, on which the won an falls violently in love with him. The charm known as the ' breaking of the trouser-string ' is done by recting a charter over seven or nine threads of raw cotton spun by a girl who last not yet been betrothed. The bits are rolled up and knotted seven times, after which the lady is warned of the danger. Should she persevere in her cruelty one of the knots is opened, and forthwith her trouser-string breaks.1

When disputes come before the council of a caste, charms are used to induce the members to come to a fivourable verdict. Some have a charm engraved on an analyte (taketa) or on a ring (kara) which they wear on finger, whist, or upper arm. Others write charms on paper and bind them up in a bit of brocade or silk and cotton cloth (kamkhwab, maskra'), and wear them on the hair, turban, arm, wrist, or neck. Others, again, use for this purpose various kinds of roots or herbs, the gathering of which is done according to a special ritual. They go to the tree or plant and say, 'We intend to come to-morrow at such a time to take you away for such a purpose'. These

Barton, Sinds, 178 f.

to fileta in Lamp Charme,)

Harries we are Demons	9	Zi	14	£
Fred Len Yaken	13	<	7	12
& Land Innah Suni	,	111	.2	o`
Element portine	10	5	4	25
\$. sen 20 - 1 11 11 11 1 1 1	for h	· Again		
By alvers on the Lepice.				,
E sales - there sur the me				
E toward formed.	1,		1.11	
& cernicum Lauren de	ec F	11.10	, .·	
& Sound Lames	1.11	1,	11.	
& they permany jen	****	/		
3				
7				



substances are known to few, and when they go to fetch them they take with them a chicken, fruits, and hquor, which they put near the tree or plant, kill the chicken and rub some of the blood on the tree or plant, and then take what they require. It is by reciting meantations which can be learned from those skilled in the art and from Sannyāsīs and other Hindu ascetics that their purpose is effected. In fact, many of these charms are borrowed from Hindus.

In order to cause ennaty between two persons it is common to recite chapter 105 of the Koran, 'The Elephant': 'Hast thou not seen how thy Lord dealt with the army of the Elephant [Abvssmia]? Did He not cause their stratagem to miscarry? And he sent against them birds in flocks. Clay stones did He Lurl down upon them, and He made them like stubble beaten down ' This should be recited at noon, or some other time, forty-one tir as over some earth taken from a grave, which should then be thrown on the persons whom it is desired to on brul, or on the roads leading to their houses. Or they take forty black perperscorns, and for a week merning and evening recate this charm in the persons' names. Then the pepper is barnt and ennaty is preduce l. Or a man, barchealed in a cer etery or mosque, with his face turned to his enemy's house at noon, recites the following verse forty-one times for forty-one days, and then a quarrel is sure to arise between them. And we have put envy and hatred between them that shall list till the Day of Resurrection ". To this the invocation is added: 'Yā Qahhārnu! Yā Jalbārhu! Yā 'Izrāīlhu!' 'The Dominant' The Omnipotent! The Angel of Death!

If a man wishes to be revenged on a powerful enemy the following methods are used. But it is not every one who succeeds, and practitioners undertake the charmonly for those in need of relief, and the Almaghty will hear only the supplica-

Tals is apparently a way of ap 1 gizing to the tree spirit for dis-

¹ R. sell, it 721, iv 34f., PNQ, i 87; in 5; Crocke, Popular Roll, r. in 46. A. K. Iyer, Pol. Tribe, in 348; JRAI, xxxvii. 157, 179.

In The refers to the att. k by Abraha, Abassinian vierty ! Yemen, in M 3, 4 p 570 Mar. L ft, Introd. c ff.

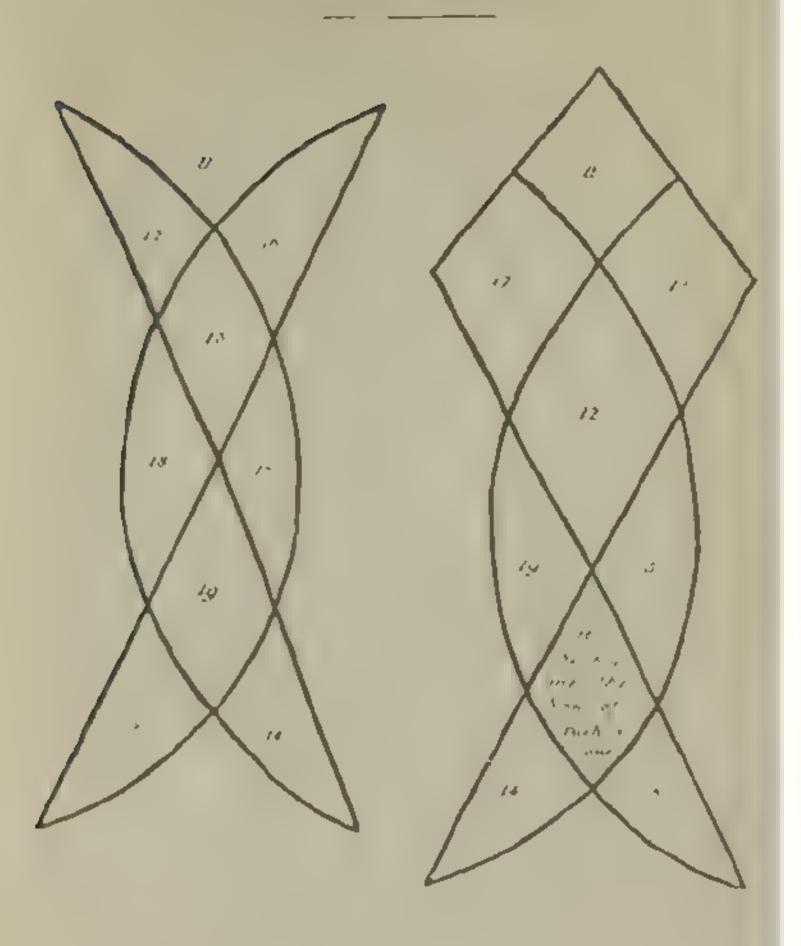
^{*} Krein, v et

tions of those who are really distressed. He should resite the Tabat, Abû Lahab, the 111th chapter of the Koran backwards (ma'kūs),2 or the 50th chapter, Chihad Qaf, the Forty Qs, norning and evening daily for twenty-one days, forty-one times at each period. Or he makes a doll about a span high, more or less, out of earth taken from a grave, or from a Hadu cremation ground, recites the 105th chapter or the 111th backwards, or the 50th over twenty-one small thin wooden pegs, three times over each peg, and drives them into different parts of the doll, on the crown of the head, foreless I, both eyes upper arms, armpus, palms, nipples, both sides of the body, navel, thighs, knees, and soles of the feet. The doll is then shrouded like a hu nun corpse and buried in the name of the enemy, who, it is believed, will soon die.2 Another method is to draw a human figure on the ground, on an unburnt brack, or on an image made of clay. The following ineantation is recated over it: 'Thou, the Dominant! Full of wrath, terrible art Thou I whose vengeance none can endure!"

On charms recited backwards, Crocke, Popular Rel year, ii 276 f. The heterodex Bon-pa of Tibet recite the Om Mani formula haskwards (Wad lell, Buddwism of T bet, 150).

Thus is the well known Corp chre of Southard. For other examples see ERE v 205; vir 319; x. 447; Russell, i. 334; n. 131, 248; in 241, 562; A. K. L. Iver, i. 348; ii. 473; for a figure of this kind see Thurst in, Tribis, vi. 124 ff. with a photograph; Creeks, Popular Religion, ii. 278 f.; Waldell, Buddharm of Total, 408; Rose, i. 224, 237; JEAI, xxxviii. 164 ff.; Frazer, GB, The Magic Art, i. 55 ff.

Imike-Charmes





CHAPTER NXVII

AMULEUTS AND CHARMS

Maste squares are sometimes so large as to include as many as a bundle i compartments in a line, but here only those boat g up to ten compartments will be described. Magic spaces nelude the following varieties: Dupaya, Sulsi, Ruba'i, Mirabba, Khanisi, Musa idas, Musabba', Musamidan, Musabba, Musamidan, Musabba, Musamidan, Musabba, it is to say, they are binary or 'two long it', terminy, quaternary, and so on.' In the Dapaya or 'two-long it' square nothing is to be subtracted, but the number is to be divided by 12, and with the quotient the compartments are to be filled up, increasing one in every some as you proceed, in the manner following:

j	8	1
2	4	6
7		5

So all anything remain it is to be added to the number in the SX's or fractional compartments (kasar Li ghar). For exaction, the numerical quantity of the word Besnellah, 786, divided by 12 gives 65, and 6 over. With this fill up, adding

Frience was about a smaking motion acre, see EB, was 3' of Freamples, EFF is 445, 441 on Mealman being and amoves, hill, in 457 ff

65 in each compartment and 6 more in the sixth compart-

195	526	65
130	260	396
461		325

To form a Sulsi square—from a given number subtract 12, at I with one-third of the remainder fill up the compartments as follows:

4	9	2
3	5	7
8	1	6

This is the rong e square of Hawwa' or Eve, whose number is 15. Deduct 1, leaving 3 remain, a third being 11 with this unit fill up the square, adding 1 to each compartment until the whole is filled up. In whatever way the numbers are added up they will form the same total. In thus subtracting and dividing, if I remains over and above, it should be added to the original number in the seventh compartment, if 2 in the fourth, and then the numbers will correspond. In forming Salsi magic squares, the compartment in which to begin is likewise varied according to the elements, whether they be earth, water, air, or the partment in

for liverage out the Devel.

O hingory one o test of Littles Braterer
Not the that a retreating of the industrial NV4
to burn and reduce I do to asher by
William of the same of the sam
131 111 11111-16
- (1) = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = () = ()
1 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
3 2 2 Lades 1st Xin feliance 2 8 8
101 Ex
En finise . Til it Contrete V
The state of the series of the
2 8 17 1 010 041 018 7 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8
Bhytal 35" 345 ,13 Hunmunta 52
3 3 312 119 114 10 3 3 3
3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
Street Sheeting
The state of the s
5 8 8 1 (C.) Aun () 3) 5 9
~ 5 / 2 / 2 cost / year / year / year
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
Tursemha 17 17 17 Ohytuwa 30
A
3 5 17 170 V
the policy of the second secon
3 3 2 3
38 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
The fair of the fair
That he was the state of the st
3 3 3 3 3 3 5 5 5 5 6
是是一个一个一个一个
2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
The way of the state of the sta
FOR THE STREET STREET
Tiral Comments



	AIR			FIRE				
5	7	6		4	9	2		
9	5	1		3	5	7		
4	3	8		8	1	6		
	EARTH		WATER					
6	7	2		6	1	8		
1	5	9		7	5	3		
8	3	4		2 9		4		

To form the Rubā'i square, deduct 30 from the given to ber, divide the remainder by 4, and with a quarter fill up 16 compartments, thus:

8	11	14	1
13	2	7	12
3	15	9	6
10	5	4	15

This beage square is that of Ajal or Death; its number is 34, deduct 30, 4 remains; divide by 4, 1 remains, and with the latter fill up. If 1 remains over, add 1 to the thirteenth compartment; if 2, add 1 to the minth; if 3, 1 to the fifth.

Besides this method there is another by which Rula'i squares are formed: Subtract 21 from the given number, begin the remainder from the thirteenth compartment and fill up the sixteenth; having previously filled up from 1 to 12 as above directed, fill up the other four; e.g. Maryam or Mary's name is 290, deduct 21, 269 remains, and with it fill up as follows:

8	11	270	ı
253	2	7	12
3	272	9	6
10	5	4	271

Murabba' squares, like the Sulsi, are of four kinds depending on the elements, thus:

	EAR	тн		WATER					AIR					FIRE				
8	11	14	1	14	4		15	ı	15		4	1-		1	14	100	27	
13	2	7	12	7	9	12	Ģ	I	13	8	5	11	L	8	11	10	5	
3	16	9	8	11	5	8	10		G	12	9	7		12	7	G	9	
10	5	4	15	2	15	13	3		3	13	13	2		13	2	3	:3	

Khamsi squares are formed by subtracting 60 from the number, dividing the remainder by 5, and with one-fifth filling up 25 compartments, by increasing 1 in each, thus:

. I Puleeter (in Lamb I harm.) for intergrat Levels

Changes seem of helianiers or a 18 in ;

Lichherans and hings Alecteraries.

and have s' beginners with your often

well because in the tomp of the behinder of the

Letter and on the land to be wase Termen & me

re at to that has possess he had when he was not see

In takes With the and it he had when he have

The objected, and ifem the her harm and

indicate to actes a transfy -

									_	
7	8	<u>a</u>	24	7	Fu the the	1-	20	2,3	12	
1	73	2		12	1 set men	.:	JZ.	16	21	
1 /		70	V		2612 41 20		35	29	12	
	70	5	ų.		Frencha	12	14	13	34	
	My Constant to Justice of	A top of	_	in house in wherein		Meaners .	Morapount, my C No person of a tak the constant of	of my wormand and be the Comment which all	cet - date produce	



7	13	19	25	1
23	21	2	8	14
3	9	15	16	22
	17	23	4	10
24	5	6	12	18

If in making the division for forming this square 1 remain, 1 is to be added to the twenty-first compartment; if 2, to the sixteenth; if 5, to the eleventh; if 4, to the sixth.

To form a Musaddas magic square, deduct 105 from any given number, divide by 8, and with one-sixth fill it up, thus:

36	18	30	19	7	1
13	26	2	34	24	12
5	9	22	29	15	31
25	6	14	8	35	23
21	32	10	17	3	28
11	20	33	4	27	10

In forming this square, if I remain, add I to the thirty-first compartment; if 2, to the thirty-fifth; if 3, to the nineteenth; if 4, to the thirtcenth; if 5, to the seventh.

To make a Musabba' square, you must deduct 160, divide by 7, and with one-seventh fill up as follows:

40	23	13	45	35	18	1
32	15	5	37	27	10	49
24	14	46	29	19	2	41
16	G	38	28	11	43	33
8	47	30	20	3	42	25
7	39	22	12	44	34	17
48	31	21	4	3G	26	9

In forming the above, if from 1 to 5 remain, add 1 in the forty-third compartment.

To make a Musamman square, subtra t 252, d visa by 8, and with the quotient fill up as fellows:

33	43	35	32	27	60	28	
41	4	43	59	21	17	45	24
37	15	11	13	58	51	50	28
23	47	57	5.2	£	9	3	42
3	40	8	13	53	.	9	52
25	03	5-4	5.9	7	14	2	4 J
31	د2	15	6	44	43	(N	34
E#	100	33	33	â¤.	5	3.4	23

In forming this square, if from I to 7 remain, add I to the number in the seventy-fifth compartment.

CHAP XXVII

In a Mustassa square, subtract 360 from the given number day is by 9, and with one-math fall up as follows:

7.	c 4	2.		76	55	43	22	
50	39	\$ H		7.	54	33	12	81
42	,3	-		51	34	13	73	Ei
23	2+		77	46	44	25	2	71
23	13	76	2 7	45	24	3	72	5
90	ŝ	4	47	Ē	.4	74	C2	41
9	73	= 3	37	35	43	64	52	31
,"	63	49	541	15	7*	4 4	42	21
	44	38	11	9	: 5	63	32	11

If in this from 1 to 8 remain, add 1 in the seventy-third compartment

In a Ma'asi shar square, subtract 195 from any given number, divide the remainder by 10, and with one-tenth fill up as fellows:

1.4	٤,	4	G	3	-9	98	1	34	
100		20	74	70	Cel	F.	14	21	f +
	83	13	92	-5	(-)	1	2	D .	,2
2	79	14	57	53	c	43	7.7	2.	4.3
7	^ b	, E	5.5	44	45	54	6	5	3
	à	4	45	58	2	48	93	82	35
٠٤,		12.4	. 5	47	s\$ by	57	7	C t	t
37	- 3	p-	7	3	1	.5	.8	71	14
: 3	۲,	7-	2-	25	5		17	97	\$1
100	4	53	45	62	31	3	29	67	73

In this, if from 1 to 9 remain, add 1 in the binety-first compartment.

Magic squares of these varieties are used as leve charts. to create enmity, to cause men to be silent regarding another. to prevent dreaming, and to east out devils. In northern India they are used to cure various diseases, to cause butter to increase in the churn, or milk in a wor an or in a cow, to ren ove cattle disease, to make fruit-trees give their fruit, to make a husband obey his wife. In southern India, when used as love charms they are written about the time of the new moon, the best days being Fridays, Mondays, Wednes lays. and Thursdays, and the best hours those during which Jupiter. Mercury, and Venus are dominant. For all purposes magac squares are written on a porcelan plate or on paper. the inscription being washed off and drunk. An ong the Mental's of Gujarat, in a case of spirit possession, the Sayyid asks the patient to send him daily a white china plate, on which he writes with saffron hage squares, figures or chapter 113 of the Koran, the writing being dissolved in water and drack? Or they are worn about the person or burnt, and the jot lat is fundgated with the smoke, or they are bound up in cotton soaked in perfumed oil and burnt in a lamp, or they are engraved on rings which are worn on the ingers. Serve people write the charm on birch lark (bloggattar, behala whom), or have it engraved on a thin notallic plate covered with wax, protected by brocade, and worn as an analet, or it is sealed up in a hollow metal case,3 hung on the mick, wirn on the upper arm, on the loins, or in the turban, or their in the corner of a handkerchief.

They often have an amulet-case made to hold a state

^{*} PNQ i. 83, 88, 136; ii. 167; NINQ i. 162, A 53, x 17

^{*} Some of these annietocases are hard or manufal T . ' P wel, Handlenk of the Manufathers and Arts of the Early, 1771, w. h. an Alustrations.

characted with verses of the Koran (nad-i-'Ali,' a call to 'Ali') 1 with sight there's claws (high nall) set in silver. When they get an analet from a Med i kb, Malla, or other learned nan, or if they can produce any part of an offering made at a shrine, such as flowers or san lalwood, they put it into the case. Some people kill a "double-headed" snake, or an plash acta con a new-: can night (amatus) which falls on a Sunday, neite a charm over it, part it in an eartien pot, and bury it in the ground. After the flesh has desappeared they take the bones, thread the s, and wear their total the neck as a cure for scrofula. B siles so he things they use the features, hair, or bones of vir ous aramals and bards as protectives to ward off apparitors, the Jan, and nestertunes. When a man is making an a sub-tile should turn his face towards the house of the person for who a it is intended. When sentences of the Koran are us a nich at s and an ulets, the numerical values of the letters, as a ready described, are alled together, and with the sum total the real section in tale tage.

I'm Harara reports that Muleur ad said. 'Verdy there are to type to make as of Gol, and whose verrents them shall enter Para, so'. The Express Humayan's respect to the manas of Gol was so a read that one when he sent for one Mir'Abdushier, whose mana means 'Shave of the Liternal', he merely on the Cause he had not a that the Abbush, leaving out the last word because he had not a that of that morning.' He commany people make the species containing one of these ranges. The following so and of these manases, with their recanning the numerical value of these letters, and their uses.'

A .a. the Supressed, the for all purposes. Ar-Rahman,

^{**} I a graduate and the state of the state o

^{&#}x27;M' 'n ', 1 [2] () to see it not, 8 (Ferrel, 2) i let not, 9 (Ferrel, 2

¹ to a state taken 5 har. 1. H Barret, 71. Comm,

^{* 1} on, a no in the first twist the former partner, was no partner, the partner of the Queen term Mary hand, Mary hand, Mary hand see a final total terms.

'the Compassionate', 258, for enlightening the nonel. Ar-Rahim, 'the Con passionate', 258, for increase of tank Al-Malik, 'the King', 91, for obtaining wealth. McQuelchas the Holy', 170, to remove fear. As-Salar, 'the Peace'. 131, for health. Al-Mu'min, 'the Faithful', 150, for security from enemics. Al-Mulaimin, 'the Protector', 145, for personal protection. Al-'Azīz, 'the Mighty' 91, for increase of honour and dignity. Al-Jabbar, 'the Onumpotent', 200, n order to become independent of princes. Al-Mutakaller. 'the Great,' 662, for increase of wealth and dignity. Al-Khāliq, 'the Creator', 731, for obtaining an easy labour. Al-Musawwir, 'the Fashioner', 336, for cancelment of delts. Al-Ghaffar, 'the Forg.ver', 1281, for pardon of sins Al-Qahhar, 'the Dominant', 306, for preservation from tytar us. Al-Wahhāb, 'the Bestower', 'the Recoverer', 14, for the lag things lost. Ar-Razzaq, 'the Provider', 308, for increase of subsistence. Al-Pattah, 'the Opener, Accomplisher', 489, for victory. Al-'Alim, 'the Knower, Onniscient', 489 for acquiring knowledge. Al-Qabiz, 'the Restrainer', 905, for destroying enemies. Al-Basit, 'the Spreader, Provider of Bread', 72, for the increase of daily brend. Al-Khāfa, 'the Aleser', 1481, for the subjection of enemies. Ar Rate, 'the Exalter', 351, for increase of dignity. Al-Mutizz, 'the Honourer', 117. for honour. Al-Muzil, 'the Destroyer', 770, for the run of enemies. As-Samr, 'the Hearer', 180, to cure car-ache and deafness. Al-Basir, 'the Seer', 302, for knowing the secrets of the heart. Al-Hakim, 'the Ruler', 68, for sovereignty. Al-'Adl, 'the Just', 104, for justice. Al-Latif, 'the Penetrat ing', 129, for obtaining good fortune. Al-Kl. Jir. ' He timt knows', 812, for ascertaining mysteries. Al-Halito, 'the Long-suffering', 88, for the relief of trouble. Al-'Azim, 'the Great', 1020, for gaining greatness. Al-Ghafur, 'the Pardoner', 1286, for forgiveness of sins. Ash-Shakur, 'the Requiter, Rewarder '. 526, for the removal of sorrow. Al-Kabir, 'the Great', 232, to secure the grant of desires. Al-Hafiz, the Guardian', 998, to relieve fear. Al-Muqit, 'the Giver of Strength', 550, for success in undertakings. Al-Hasib. the Reckoner', 80, for release from imprisonment. Al-Jalil, 'the Glorious', 73, for terrifying an enemy. Al-Karin... 'the Munificent', 270, for accomplishment of spiritual and

temporal desires. Ar-Raqib, 'the Guardian', 312, for protection. Al-Mujib, 'the Answerer of prayer', 55, to secure answers to prayer. Al-Wast', 'the Liberal', 137, for prosperity in trade. Al-Wadad, 'the Loving', 20, for affection. Al-Majid, 'the Lord of Glory', 57, for recovery from sickness. Al-Bais, 'the Raiser', 573, to relieve the dead. Ash-Shahid, 'the Witness', 319, to cause children to be obedient. Al-Haqq, 'the Truth', 108, to acquire knowledge. Al-Wakil, 'the Advocate ', 66, for protection from lightning and fire. Al-Qawī, 'the Strong', 116, to overcome an enemy. Al-Matin, 'the Firm', 500, for increase of a woman's milk and of water. Al-Wall, 'the Patron', 46, to make a master subservient to one's will. Al-Hanid, 'the Praised', 62, to remove the hubit of evil-speaking. Al-Muhsi, 'the Numberer, Comprchender', 148, for curing forgetfulness. Al-Mubdi, ' He who makes manifest", "the Beginner", 56, to cause easy labour. Al-Mu'id, the R storer', 124, for knowledge of mysteries. Al-Mumit, 'the Destroyer', 400, for the death of an enemy. Al-Mulyi, 'the Quickener', 60, to ward off demons and fairies. Al-Haiy, 'the Living', 62, to remove insects which attack fruit trees. Al-Quyum, 'the Subsisting', 156, for long life. Al-Wajid, "the Finder", 14, to recover lost property. Al-Majid, "the Glorious', 48, to gain wealth. Al-Wahid, 'the One', 19, to acquire knowledge of literature. Al-Samud, 'the Eternal', 'the Perpetual', 134, to avert poverty. Al-Qadir, 'Lord of Power', 305, to remove distress and anxiety. Al-Muqtadir, 'the All Powerful', 744, to obtain dignity and wealth. Al-Muqaddim, 'He who gives the preference', 184, for warding off distress. Al-Mu'akhkhir, 'He who puts whatsoever He wills last', 846, to fulfil desires. Al-Awwal, 'the First', 37, for victory in battle. Al-Akhir, 'the Last', 801, to remove fears. Az-Zähir, 'the Evident', 1106, to preserve from Hindness. Al-Batin, 'the Hidden', 62, to become a friend of mankind. Al-Wall, 'the Governor', 17, to save from family trouble. Al-Muta'ali, 'the Sallime', 551, to secure accomplishment of wishes. Al-Barr, 'the Righteous', 202, to remove evil. Al-Tanwab, 'the Hearer of the penitent', 409, for forgiveness of sins. A.-Muntaqin, 'the Avenger of sin', 680, for rest in the grave. Al-'Afaw, 'the Pardoner of sin', 126, for pardon of sins. Ar-Ra'uf, 'the Merciful', 286, for freedom of the oppressed.

Mäliku-l-naulk, 'Master of the Kingdom ', 212, for wearth, Zü-l-Jaläli wa-l-Ikräm, 'the Lord of Greatness and Laberality', 1100, for answer to prayer. Al-Maqsit, "the Just" 200, to repress evil thoughts. Al-Jami', 'the Assenbler', lik for unity with the separated. Al-Gham, "the Independent, " "... Opident', 1060, for walth. Al-Manini, 'the Envelor', How, to become independent of men. Al-Mu'ti, 'the Giver', 129 to preserve from ignominy. Al-Mani', 'the Pretector', 161, to give protection from the enemy. Az-Zair, 'the Spoiler', 1001, to ward off the Devil An-Nafi', 'the Bestower effect ', 24th for success in farming and trade. An Nur, "t. o.l. glt., 256, t. illuminate the nind. Al-Hadi, "the Guide", 20, for a new nelating wealth. Al-'Badi, 'the Incomparable, so forcempre hension of the abstruse. Al-Bagi, 'the Permanent', 115, tossective approval of one's actions. Al-Waris, "the Interator", 797, for peace. Ar-Hashid, 'the Director', 514, to secure full that to: desires. As-Sabūr, 'the Patient', 298, for delivery from elements The enumeration of the names varies in different lists

Among miseclianeous charms the following may be noted. To prevent voiding urine at night hang the following an ulet round the neek of the patient:

Marrusa an arnas	3 ~ 00	3	± C
Dhante	4 4 4 3 R 1 a		

By keeping the following talisman at hand denotes, farres, and soreerers will be baffled:

8	1430	1499	1
14 ::2	2	7	1491
3	1495	1495	-6
1489	5	4	1494

If a man is afflicted with strain of the muscles near the navel (not talna), caused by lifting weights, or from some internal artery, which Indian physicians say occasionally shifts its place and causes various morbid symptoms, a couple of copies of the following verse should be made, one washed off and drunk, the other tied with a thread over the navel: 'God is the Lord! But His purpose most men do not understand.' Write this in Arabiem twenty-five compartments, taking up the incantation.

The following cures itch. Two or three copies are to be made, washed off, and drunk now and then:

15	35	92	6
bh	10 t Z	ωr	Q & 8
3'3	18	23	5
2	88 23		۷
5 %	39	9	2

To cure piles -Repeat the following charm over water, blow upon it, and make the patient drink it off: 'Departest thou?' Depart! Depart! Depart! Running water, dry up! Such is the order of the Saint Jalal Jahaniya Sahib Jahangasht! Quickly begone!'

The following magic square, tied on the back, renders an attack of small-pox mild:

8888	12221	15554	1111
14443	2222	7777	13332
3333	17776	9999	6666
כויוו	5555	4444	15655

The following magic square, formed out of the numbers of the Korān, is good for all purposes:

2,911 536 642	7 764 057 710	974 5 2 2 3
1 941 024 420	3 5 92 048 85	5 823 174 184
6 793 385 497		4 812 181 603

When a house is haunted by the Jinn or by demons the following amulet should be hung over the door and they will vanish: 'O Muhammad! O Alläh! The faithful He regards; to the faithful is success from God! Verily, verdy, vactory He regards! The Best of Helpers, the Elect, the Best for us, verily! Towards men the most patient of Helpers, the Best! On the left side write: 'O Mikāil! O 'Ali! O 'Izrāil!' On the right: 'O Jabrāil! O 'Ali! O 'Izrāil!' Whan a rean is beset by a devil, the following diagram shoul! be having on a wall, so that the sight of the patient may dally fall upon it. This scares the devil. 'In the name of Solomon! In the name of the Merciful, the Compassionate! Do not recapated me, but come and surrender to Musalmāns!'

A horoscope (zālcha, janampallrī) is a ship of paper illum inated with sketches and aspects of the planets, eclipses, and other important events, and describing the duration of life, habits. tastes, dispositions, and the future fate of the person for what it is constructed. The system in use by Musalmans closely corresponds with that of the Hindu Joshi or astrob ger. T. .. manner of consulting it in sickness is as follows: Learn then are of the patient and that of his mother and ascertain their nun erre cal value by the rules of At jad; add them together and div by 12. If I remain, the destiny of the patient is in the sign of the Ram (hamal); if 2, in that of the Bull (saur); 3, in the Twins (jauza); 4, in the Crab (saratan); 5, in the Lion (asada: 6, in the Virgin (sumbula); 7, in the Scales (mizzin); 8, in the Scorpion ('aqrab); 9, in the Archer (qaus); 10, in the H. g. at (jadt); 11, in the Watering-pot (dalt); 12, in the Fishes (har). When the sign of the Zodiac has been ascertained, find his planet and his qualities from the table already given. But the immediate object is to ascertain the danger-point of life which, if he survives, he will reach his full span, 125 years. The following table gives the details. If death is portended it can be warded off only by the use of amulets and charms.

	free was	143 .	B.111	Tains	(rab	4110	birgin	Scales	Serpion	Archer	He Goat	Waterny Poz	Fishes
Woman		7	12	4	7	8	2	18	30	2	7	30	7
		13	30	12	19	16			39		15		
		20	ī	20	30	20							
				30		40				1			
				40		50					П		
				50									
			5	2	4	5	16		4	2	3		2
Man		9	30	4	19		20		12				56
		20		10	30	ı	40		3				30
		50		15	40			17					40

When it is desired to predict the future progress of a sick person, it is necessary, first, to ascertain the time when he was taken ill. When this is known from the statement given below for each day of the week, his prospects can be forcedd. If the date has been forgetten, the number of letters in the names of the patient and of his mother should be added to getter and divided by 7. If I remains, he must have been taken ill on Saturday; 2, on Sunday; 3, on Monday; 4, on Tues hay; 5, on Wednesday; 6, on Thursday; 0, on Friday.

Before dealing with the week-days we must explain the use of prepitiatory offerings (sadga, sadaqa), which are used to overcome an unfavourable forecast. These consist of money, an about all clothes, grain, food, &c., which are waved over the patient or merely shown to but, and are given away to Faqīrs in his name; or they are laid under a tree, near water, or

at a place where four roads meet.1 Mullis and Sylanis, that is, learned men and exoreists, have their own special kints of offerings. Thus, they make an image of pulse (mish) flour, a span and a half or two spans long, in the shape of a nan or of Hanuman, the Hindu monkey god. In the nouth of this figure they put a stick about a span long with rags wound round both ends, and set them alight, as well as lar ps to a b of paste put on the head of the figure. On its forelead they make a Hindu sectarial mark (namum). Then they pierce the figure all over with nails and set it up in a large basin (witch) or on a potsherd (thikrd). In front of it they lay balls of boiled rice coloured black, yellow, and red, eggs coloured in the same way, and a sheep's liver, which they occasionally pierce with thorns, some sheep's blood, two or three uncooked fishes, and then scatter flowers and greenery round the effer no. They then light a lamp made of flour paste with four wasks made out of the clothes worn by the patient, soaked in various kinds of oil, and place the lamps on the block. When all the lamps are lit, the figure looks as hideous as the Devil I in self They then wave the basin or potsherd over the patient and put it away, after which they wash the patient's lands at i feet, and tie on his neck an annulct or charmed cord, such as may be found necessary. Such charmed cords are con men'y used in this way, and the Koran speaks of wonan who blow on knots to do mischief to those whom they dishke.

In northern India a thread of five colours, wound three these round the thumb and then put on the great too at right for a fortnight, cures piles, while for quartan ague they the a cord seven times round an acacia arabica tree (kikar), and let the patient embrace the tree.³

In this respect the days of the week are important. Saturday, Saturn's day, is unlucky, and if a person be taken ill on that day the origin of the disease may be attributed to grief, heat of blood, to the Evil Eye, the symptoms being headacke, pulp ta-

On the cross roads as a place where dang rous inflier or can be dispersed, see Westermarck, Or 10 as I Development of the Merit in 256 f.

² Chap exin, with Sale's note

³ PNQ. i. 125; n. 205; cf. Elworthy, The Evil Eye, 413; Hyst., p. Dict. Bible, v. 552.

" on of the heart extreme thirst, rest'essness, sheplessness I'm ing from the mose or bowels. It may be interred that the A ress will last seven days, will be at its height for one day and seven fours, and that the patent will recover. The remedies are to make propitiatory offer the and to use amulets and char, s. Illness on Sun lay, the Sun's day, is due to the Evil I've if a w man of a green con plexion, in whose presence he les esten some rich savoury food. The symptoms are lassi-" rie fo" owed by regours, leat, headache, pains in the bones, eyes suffised with blood, continuous yellow, sheplessness at : ght. The disease wallist fourteen days and will then cease, a I the treat; cut is that usually given in such symptoms. I 'cess on Monday, the Moon's day, is due to a chill after bathing on to over-exertion, the symptoms being pain in the loins at le dyes, pulpit dion in the liver, retching, gabliness, extrente draws pass. It will list a fortingly, when the patent after the is alto a sut will recover. Sickness on Tuesday, Mirs' day, is die to the faires or dinois, the symptoms being pain in the chest and ablancia, specially round the mavel, shavering, wart of stop and of appetate, great thurst, unoberence of speed, eves blockshit. It will list a week, followed by re every under the usual treatment. Illness on Wednesday, Mercary's day, sidne to non-fulfill ent of a vow nade for the deal, graf over something lost or dread of an enemy, the svi pt cos being pain in the head, neck, wrists, or feet, and it will list rive days and be at its worst for a day and a watch, or tition hours. Illness on Thursday, Jupiter's day, is due to tengo versual wed by a fory, with symptoms of pan in the reck at 1 until us, to ken sleep, distaste for food and drink, to provide the lying quot with tis eyes short. It will last ton days, and then recovery will follow the usual treatment. Illness on Ir lay, the day of Verass, is due to some corporcal affection, the symptoms great drows rass and Jassitude. It will last twelve days, and be at its worst for two days, I dlowed by recovery.

CHAPTER XXVIII

MAGICAL METHODS

In order to ascertam where stolen goods are con calci, the condition of a patient possessed by the Devil, or where the same has been buried, it is the custom to inb collyrama (angur) on the palms of the hands of a child or adult, and to make him stare hard at it. In the Panjab charms are written by a sore rer on a piece of paper, and over it a large drop of its is posted. Flowers are put in the hands of a young child who is told to look into the ink and say, "Summon the Loar Contions!" The child when asked if he or she can see arything, ar swers, 'I see four persons'. Then he is teld to ask then to clean the place, lay carpets, and summon their Karg. When te appears, questions are put to him through the child, and appropriate answers are received. No one hears or sees the spirits except the clubb? Jaffar Sharif remarks that he has heard it generally said that the Himin Orders of Jogs and Sannyāsīs practise these arts, and that in this way they have discovered hidden treasure. Some foolsh people say that buried treasure shows like sparks of fare at night, and that sometimes a ball of fire rolls about near the place where it is concealed. In northern India it, or rather the stake which

ME i. 337 ff.; But a, Pilitomar, 1 387 f.; Ekk is 301 ff. 807, 807 ff. oppore the Marie Mirror, Lane, ME i 337 ff.; But a, Pilitomar, 1 387 f.; Ekk is 301 ff. 807, 807 ff. oppore the Marie Mirror, Lane, ME i 337 ff. the time of Malin is 8h h of Grigardt (a, p. 1511-26) the kind of the kind of the following mirror Bayley, Making one of the following file is 1 and 1 and 1 ff. 1

grants it, is said to speak from the place were it is hit ten? krom such appearances, and he the aid of the collection, as position may be ascertimed. The person to whose palm the colyrum has been applied often afters miscal as neasons. For instance, le says, 'At such mit such a place til re is a metal pot full of rupees, pagelas, or gold robust. If he is asked about a patient his answer is, "The disease is builty. or produce I by soreery, or the den in of such and such a line Watts finet .

The collyrium (angan) is of five kit. Is t for the discovery of stolen property (and, toles purpose it for pares afout devils, evil spirits, and the continuity of tes he for elseratering where treasure is a capital, that we have approcolde to all purposes; and that who have been bed by forma per out & even or for head remieral mounts with which a formal a to see. I my wife the dailer to be for the terms of elly cases as instrument as a first training to I man form in Hardestan and ed., stell access Manager 1 1 grace of God and the staly of a miles has a little of the the belief in seath things has been effect for a first term To other Say that I was to firee for a Min. to r I and furthers continued to Coral property on the any face . establi

To prepar the constant is the case of the first Votation, take the rest of the grade of the Ja. a haranthes a jer. It. i mer w - contrate the particle of the contrate of the water and rule tre powers of a second comment Pare the same of the same as he was a second to the same of the sa e that the last the l as formation of the factor of the first the first terms of the first t will be able to describe to procession of procession

[·] In facility the same of the last of the

The same of the sa

hidden, and the condition of the sick, whether the patient is attacked by a bodily disease, or has been possessed by the Devil.

In the third type, take a piece of white cloth and soak it in the blood of one of the following animals or hards: a cat, a drongo shrike (kolsá, dicturus macrocercus) an owl (ghuzza), the larger owl (chag i). Then roll up in it their eyes, livers, and gall-bladders, and use the cloth thus prepared as a wack for a law p fed with easter oil. If the hand be tabled with this lamphlack, hidden treasure will become visible.

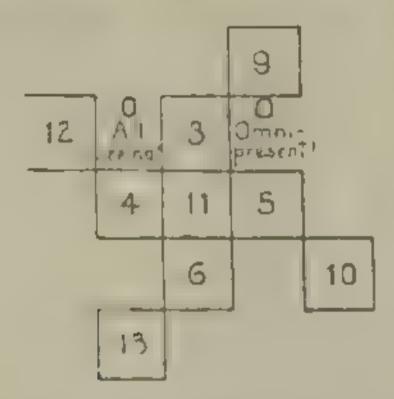
In the fourth type, a handful of country beans (sim, bains dolichos lablab) is burnt in a new earth in pot so as to prevent the smoke from escaping, and the charcoal is well pounded and no ide into a smooth paste with easter oil. This is put on a person's hand, and he is told to stare at it. In half an hour or so la will say, 'I see that the carpet-spreader (farrish) has come and has swept the place. Then comes the water-carrier who has sprinkled it withwater. Then the host of the Jann, denous, and fairies arrives followed by their engineender, who takes has sest on a throne '. So la goes on telling all le sees. Then tre Jinn leader is told the purpose for which he has been summered, and he never fails to do what he is required to do. This collyrame applied to any one's land makes lane see, whereas the other varieties must be used on a boy or girl born by the foot presentation, one who has grey or eat's eyes, who has never been litten by a deg, and has no scar of a burn on the body. To such a person the use of the collyraum and the centrel of spirits will be vauchsafed, but probably not to others.

The fifth variety (alop any re) will make the person using it invisible.

Certain well known kinds of wicks are used for the certrol of spirits (hdivid). When such a wick (palities to be used, they take a new earthen pot with its cover, wash then well in water, daub a few patches of sand dwood paste on the pot, to wreaths of flowers round its neck, place near it all sorts of first and flowers, and burn benjar in or benzem pastilles. Then they pour some perfuncted oil into the hollow of the cover, light a walk, and repeat the appropriate spell in Arabic. The boy or girl is bathed, dressed in clean clothes, adorned with flowers,

and he or she is told to stare at the flame and tell everyting which is seen. As in the case of the collyrium already described, the child will tell everything about stolen property, diseases, and the like.

Some write the following charm, paste it on the back of a looking-glass, and make the child stare into the glass:



or opper plate, fill the latter with water, and make the child is kinto it:

4	9	2
3	5	7
8	1	6

Some people, in a bitten to these methods, write the following charm on the cold's forchood: "We have removed the vel from off thy face, and thy sight is become new this days to re. Jaffar, the Juan, som of Taiyar—"the flying one "!" Other is agic squares are used for this purpose, and they are written, with the purpose for which they are designed, on the magic wick. The following are examples:

9	3	7	1
6	2	8	4
3	9	1	7
2.	6	4	8

11	14	1	8
4	5	10	15
G	3	16	9
13	12.	7	2

To these may be added the following invocation: 'In the Name of God, the Merciful, the Compassionate!' with the following names of the Jinn: Ashtitan, Shatitan, Kabushin, Shalisha, Shishin, Qurbatashin.

The Fairy Bath is used by men and women in the following cases: when a person suffers from chronic disease; if he be married and have no issue for four or five years; if a virgin becomes pregnant, or, through the influence of the fairies, suffers from haemorrhage or abortion; if a child dies immediately after birth, or remains weak and puny; if a man and his wife cannot agree; if a man fails to obtain employment, or if he finds service and it turns out unprofitable. When such misfortunes occur it is wise to perform the rite of the Farry Bath (Pari kā nahān). Here the word 'bathing' includes the recital of incantations and other similar rites. The methods of using collyrium (anjan) and the invocation of spirits (hazirat), already described, are employed to ascertain things unknown. But the Bath is used to remove known evils, such as the influence of demons. The Bath rite is done by a Syara or sorcerer, by a Mulla or learned man, or by the Pariwali or Fairy Women. The method is as follows. They bring water from seven or nine different sources, wells, rivers, the sea, and so on, and put it into an earthen pot with leaves of different trees or plants, such as the pomegranate, guava, lime, orange,

just inc. Spanish jasmine, sweet basil, and henna privet. If the object of the rite be the removal of the influence of a demon. the 36th or 73rd chapter of the Koran is read over the pot; if the object be to change the luck (bahkt khelua), the 48th chapter is read. Then they make out of pulse flour the figure of a man or of the Hindu monkey god, Hanuman, between a spin and a cubit long, tie to its neck a cord made of three kinds of coloured thread, while the other end is attached to the waist or neck of the patient, and lay before it the liver of a sheep, coco-nuts, flowers, parched rice, glass bangles, a piece of yellow cloth, a sheep, and a fowl. They then take nine Lines and repeat over them the Ayatu-l-kursî or Threne verse of the Koran (a. 256), and place the limes on the head, shoulders, Lans, back, knees, and feet of the sick person. Then they bathe i.m. with water from the pot already described. They dig a liele to contain the bath water, because if any one happens to tread on it the patient's disease will be con municated to him. For this reason the rite is usually done near some water, or in a garden. This hathing is done on the three first Saturdays, Sandays, Mondays, Tuesdays, or Thursdays of the month. At the last batharg they pour over him three times water from a clean earthen pot, once on his head, then on his right shoulder. then on his left, and then dash the pot to pieces before him. In me hately after the bath they tie to his neck, upper arm, or wrists a special magic square intended to east old the demon, or remove the trouble from which he is suffering. The Fairy Bath is well known among women, and the rate is carried out by one of the women who have control of the fairies, but these are few in number.

Another device is that of the Fairy Tray. The assemblage of the factics (parian kā akkārā) usually needs on Thursdays or kridays, either by day or night. The ritual is as follows: They hang a canopy (chândiā) to the ceiling of the room and spread a carpet on the floor. The Fairy Weman pats on a clean rich dress, red or white, si cars sandalwood paste on her neck and henna on her hands, the latter being washed off when it colours her fingers, adorns herself with flowers, juts rose essence (titr) on her dress, lat phlack or antimony on her eyes, and blackening powder (missi) on her teeth. Those possessed

by demons and the spectators dress in their best and assemble in a room where women singers of the Dom caste perform. Then the Fairy Woman causes her who is possessed by the fairles (asebwali) to seat herself in front on a metal tray (tobaq). There are two kinds of Fairy Trays (part kā tabag), one called the Flower Tray (phulkatabaq), consisting of a white cloth spread on the ground on which are arranged in a circle sandalwood, aloes wood, coloured powder, betel leaves, betel nuts and frints of all kinds, in the centre of which the Fairy Woman sits. The other Tray, to be described later on, is called the Truit Tray (phid ka fahay). After she has sat there a while the fair is descend upon her. She becomes distracted and in response to the music she lets her hair loose and sits on her knees (lazaron) or crosslegged (charzana). This sitting on the knees is different trace the European mode of kneeling. The woman rests her body or sits upon the left foot placed horizontally with the sole turned upwards, while the right foot is lidd perpendicular, with the great toe touching the ground and the larl up. the hands resting on the thighs. In repeating prayers in this position the eyes are diverted to the region of the heart, the right foot is never moved from its original position, while the left is turned vertically in the act of prestration (sight), when the forehead touches the ground, and then place I again in its original position and the worshipper sits on the sole of it. Then the fairy woman whirls her head round and round, and taking hold of her hair brushes the patient two or three times with it. The latter is then affected, and rolls her head in the same way. At this crisis either she or the fairy woman, or the fairies occupying her body, speaking through her, appoint the number of Baths or Trays which the patient requires, the place where, and the dates and times when, they are to take place. These injunctions are obeyed. They go on in this way,

The Muchal Emperors used to sit on the throne with or seed less (chibirmani, a position of comfort which Orientals allow to press use a rank. This position, however, is called Phara his mode of sitting (Fired his inshest), if assumed in the presence of strangers, Phara his heing proverbial for vainglory. The position suitable in society at the local, the person first kneeling down with the body straight. In the local etchis body gradually sink till he sits on his heels, the arms to his kept extended, and the hands resting on the knees (4), it local

a fairy besets the fairy woman she whirls her head round and round, and when it leaves her she has down and rests.

There are in all four een fairy assemblages (parian ke akhare), and the farry woman acts according to the particular kind of farry which possesses her. For instance, if the shadow of a tarry belonging to the troupe of Rājā. Indra (he being the Hindu god of the firma neut and his lauven is well supplied with faracs; falls upon her, she uses bells (glanghra) to her ankles and begins to dance. If the fairy belongs to the court of Gond Didslåh or to tlat et Sikandar or Alexander Bädshåh, she puts on men's clothes, which were previously laid on the Tray, and dagger in hand, stroking and twaring her moustaches, she pretends to be angry and cals out to the possessed woman, 'Thor feel! Their coquette' Hast their forgotten nie and rested another?" To this the other answers hambly, "Sur (Memn)! I am your selfs in edevoted slave, and I have often ated by case to your water. Probably she has forgetten to thy art. To this the reply is, "No one has told me of it but s be your say so I for ive you'. Then with a laugh steepelts to other with a flower or with the classe (ugal) of the betel witch she has been chewing. As these women go on whithing tour heads round and round those who want anything state it. Thors, they ask waether certain friends are well or ill and when they intend to return; if they are ill, whather this is clossy adment, or because the shadow of a centen it is faden spon them. The remades prescribed by the fury woman are employed with a firm faith in their effects. As they which the romads round and round, womer, who venerale there In them with a fly-whisk of with a handkerenief. In return the Facts Women give them some refuse food, and when they partake of it they, too, be one excited, swing their heads, he down to rest, and in a few matter recover their senses. The fary women exhibit their powers to impress other women, rever in the presence of nen. Sensible, respectable women reversanction such rites, and do not take part in them. Some watern who want something and who are possesse ally demons,

instead of attending these seances, send for one of the women to their houses, where the rate is perferriced

The Fruit Tray rite is done as follows: Place on a carpet a l kinds of fruits, fresh and dry, sixteen dishes of sweet stew sixteen jars of sugar sherbet, seventeen carthen plates full ef rice milk, and other kinds of food, such as cakes, sesamum, at 1 rice soaked in syrup, coco nut kernels, almonds and dates sliced, with elathes, such as drawers made of mixed silk and cottor, a skirt, a red veil, a bodice, bangles, a pair of shors and some money. Then the visitors sit up all night while the fairy work in becomes affected as already described. Farly on the following morning the fairy woman repeats the names of all the fairles, the red, the green, the yellow, the earthy, the fiery, the Har er damsels of Paradise,1 the emerald, the diamond, and so forth. Then she makes a prostration (sijda), and taking some of the fruits, bangles, and other things wrapped up in a red or saffren coloured cloth, carries them to the bank of a river or tank, and throws them in, as the share of the fair s. The remainder she distributes as relies to those present, and tak's the clothes as her own share.

The Fairy Woman's Bath (nahan) is done as fellows: Take seven new earthen pots, fill them with water from seven or nine wells, spread a red handkerchief over them, put in a few leaves taken from seven or nine trees, and lay then, us, le. Then seat the woman who is possessed by the fames on a stoll. while four women hold a saffron-coloured handkereldef over her head as a canopy. The fairy woman pours the water ever ber head through the handkerchief, and divides some lines, as already described. When this is done, she takes the wen in to a river or tank and bathes her. While this is going on, one of the furies descends on the Fairy Woman, and she swings her head as she stands. The other women keep filling pots of water and pour them over the woman who is possessed, and while doing so call out, ' Catch hold of the foul shadow that is upon her, bind it, banish it to Mount Qaf, imprison it there and burn it to ashes!' At this crisis, if the other women are

For the Hir t dame 's of Paradise, see K. ran 'v 79-78 . There no shall be the dames 's with attring planes, whom not man not Jon hath touched before them'; Burt n. All in D

slow in handing the water to her, she cries, 'Wretches! What evil has come upon you? I will destroy you! Give me water quickly, that I may beat with a shoe the foul creature that is on her and destroy it ! The women, in terror, hasten to hand the water to her. She then repeats the names of some demons and fairies, blows upon the patient, dresses her in dry clothes, waves a black cock or hen over her, and gives it away as a propinatory offering. She then takes three different kinds of coloured thread (ganda), of silk or cotton, plain or twisted, and makes twenty-one or twenty-two knots in them. Mullas and Syanas, in making each knot, recite an incantation over it, blow upon it, and when it is ready bind it on the neck or upper arm of the patient. But these Fairy Women are usually illiterate, and do not even know the names of God. So they merely make a knot in the thread. The use of these magic cords is illustrated in a story told of the Prophet. The Jews bribed the soreerer Labid and his daughters to bewitch Muhammad. They got some hairs from his beard, tied cleven knots with them on a palm branch, and threw it into a well which they covered with a large stone. This caused the Prophet to lose his appetite, to pine away, and neglect his wives. Gabriel told him the secret, the well was emptied and the knots untied, whereupon the spell was broken and the Prophet was relieved.1

Daring these rites the Farry Woman holds in her hand a cane, either plain or ornan ented with stripes of silver leaf. On the Tray day she places this before her, and every now and again fining ites it with the smoke of benzoin, telling the bystanders that the cane belongs to the fairnes. Of late years men have begun to pretend that fairnes beset them, and they whirl their heads and thus make money. I have heard, says Ja'far Sharif, that they use these disreputable means to debauch other men's wives.

^{&#}x27;Mour, L.J., 371; More I with, M. harmed, 231; Komin, exist 4. On the use far the Liveris in ma., see Enth ven, Follow Notes, Garant, 1.5, K. rkan, 33, 13; R. well, in 272; Tv. 110, 386; Rose, 1. 273; Thurston, Garden, va. 70.

CHAPTER XXIX

THE MAGICAL DETECTION OF THIEVES

THERE are many excellent means by which this ves may be compelled to restore stolen property.1

The owner of the stolen goods sends for a thef-catcher, and if he suspects any ore he calls a few of has neighbours to attend. The thief-catcher daubs the floor of the room with vellow or red other, and draws on it a hidrons figure like one of those already described. He then rubs some assafortida near the centre of the two stones of a handnell, and places it in the coldreof the figure. He linds some flux cloth round the raid he par of the nall, so that the upper stone seems to be suspended in the air. Near the null he lays some fruit or too i, but as frankercense and lights a lamp with oil in a huran skill cap. He then tells every man and woman present to touch the centre of the full and come back to him, saying that to innoce to person need fear to do so, because the stone is suspended in the Air by magic, and that it will fall on the hand of the that, so that he will be caught between the two stones. After they have undergone this test, the thicf-catcher smells the land of exchant them, and when he finds that some one's hand has no snoth of the assafortida, because he was afraid to touch the roll, betakes him aside and says, 'I will not expose you if you provise to restore the goods '. If he really is the floof be accepts the offer.

Another method is the following: The thief-eateler, having arranged the room as before, places there two human skull-caps, one full of mak, the other of sherbet, makes an in age of flour paste, puts a kin p on its head, lays flowers and fruit be to re-

These methods are common in countries have India For the Malay Perinsula, sea Sant, Malay Nov. 137 f. In Persia d. 1975 of stalen and Is are known as Ramin in variable in the make a mator plant leaves a part from need, do man in the three dear read in the text. W. 120. It was used in Box and thines (Jilinia, Cameridge trains), a 224

it, and drives into the image as many wooden pegs as there are persons present. He pretends to go on praying, and as each person comes before him he draws out one of the pegs and hands it to him, telling him that the peg belonging to the trace will certainly increase in size. When the business is over he measures the pegs and often finds that the culprit, in order to save himself, has cut a piece off his peg.

An effectual method is to make a diagram as follows containing the name of each person present, with that of his father:

S, and So	43	4.3
S not Shara Sh	43	43

The thicf-extcher folds up each of the papers in a pill made f wheat it up. He puts frish water into a brass water-vessel (174) and throws all the pills into it. The pill containing the thicf's tacket will use and float on the surface of the water.

If the following diagram is drawn on an egg, which is then bur of in a grave, the belly of the thicf will swell and remain so out I the egg is dug up.

· _	Tre Eternal the	Ö
4	I began war that the term of him who	19 1
1	intermediate of the state of the	Ch.
., L	4 4 1 1 1 1 1 1 1	20.00

The following verses of the Koran, written on a green lane from and laret in the lare, or buried in the earth, will chose the run of the third: "Of what thing did God ereate nand. Out of noist germs. He created and fashioned him, then made an easy passage from the words, then causeth him to die and barreth lime; then, when He pleaseth, He will raise him again to life. Ave, but to an both not yet falfilled the badding of his Lord. Let not be kind is food. It was He rained down the copious run, then eaft the earth with eletts, and caused the upgrowth

of the grain.' When the thicf delivers the goods to the owner, if the same verse be recited over some water which is breathed upon and given him to drink, all his trouble will disappear. Or two persons are made to hold up a water-vessel on the points of their right forefingers, pressed against the ring round the neck, on which the names of the persons concerned have been inscribed. Then the thirty-sixth chapter of the Kerk is recited over it from the beginning up to the part where it saith, 'But he said, O that my people knew how gracious God hath been to me, and that He hath made me can of the honoured ones!' When the names written on the jar and called out, the jar will rock from side to side when it comes to the name of the thief.

A certain method, says Ja'far Sharif, which I have seen with my own eyes, is this: Apply lampblack to the bottom of a bell-metal cup, collect a number of boys and get them to place their hands, one by one, upon it. As the cup begins to reve, who many boy puts his hands on it, the the ficate or presses is hands on those of the boy and says. May the up those thewards the thirf I' or, 'May it go where the property is hadden I' and if will certainly do as he wishes? Ja'far Sharif track it is experiment when a girl stole has sister's nose-ing (nuth), and covered it with a small tray (khināncha). By this is cases the girl was detected and the jewel recovered. People may behave it or not as they please.

Asimilar charm is said to have been practised in their sign of Aurangizeb. Sorecrers 'take a brass bowl and put in it so regrains of uncooked rice and some flowers, over which an incantation has been recited. Then they take another towl of the same metal and beating it with a short stick they say some words softly, and the first bowl with the flowers begins to rove of itself very slowly. At last it arrives at the place where it e thing is lying. The thief, seeing the crowd and hearing the sound of the basin, rans off, abandoning everything '.'

¹ xxxvi. 24-8.

In Persia a cup, engraved with versia of the Koran, is relied by the cavarr, and it neves to the place where the st length of the centeraled Morier, Hay a Bala, 311

¹ Man acci, m 213.

The form of 'turning the Koran' (Qu'ran gardan) is done by placing a key in the book, so that the handle and part of the shoft in ay project, and it is fastened by a piece of cord tied round the volume. Two persons put their forefingers under the handle and so support the book, which hangs down lightly between their hands. A certain verse is recited for every suspected person, and at the name of the third the volume turns round of itself, so that the handle slips off the forefingers of the two persons that hold it. A similar charm is done by giving may rice to the suspected person, whose saliva dries up in his terror and he is unable to chew or swallow the nec.

Great Brian (Boan), Observations on Popular A topotters, in. 353 f.j.

CHAPTER XXX

TRAVELLING ; ILLERY AND UNLUCKY DAYS

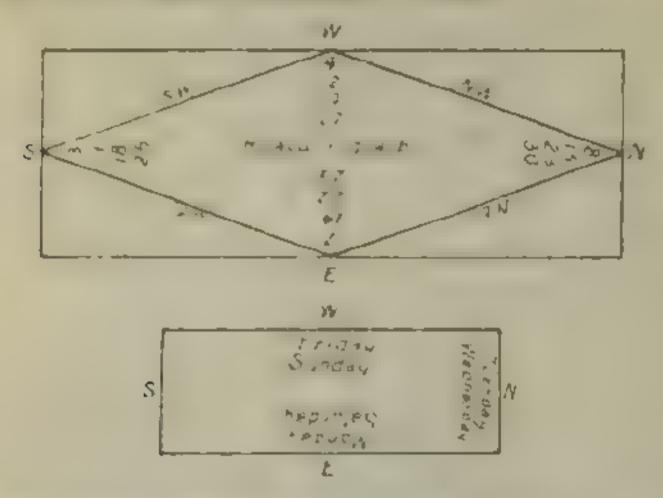
Messississ, in consequence of the difficulties and date of a travel, and the isolation due to localized value life at a caste projudices, take careful precautions, as Haidus do, to gvo dithe risk attending journeys. Certain spirits of the air, known as Rejatu I gha b. or Mardanust grant, "the hidden, corrected men i, are supposed to be invisible, and to move in a crealar orbst round the world, their stations varying on certain days. Their influence is specially exercised for three and a fait for rs at the close of each lunar day, during which interval it is unlucky to undertake a journey. These spirits correspond to the Yogani or Lokapäla, 'regents of the quarter of the bewen', of the Hindus, and the Chihal Abdal, or 'forty holy men' of the Persians. When a man is starting on a journey the Right Igharb should not be in his front, but belond, or on his left. If this is not the case, he will need with distress and hardstip and his property will be in danger. Some astrologers say that there is a planet named Shukur-i-yulduz which is so dar gerous, that if a traveller finds it on his front or right be will soller distress. In 1806 when the Persian ambassador was starting for India, astrologers decided that a fortunate conjunction of stars existed which, if missed, could not recur for son c months. At the same time he was told that he could not pass either through the door of his own house or the gate of the fort, as an invisible but baneful constellation was exactly opposite. To avoid this difficulty an opening was made in the walls of his house to enable him to reach the shore in safety.2

The Rijālu-l-ghaib abide in different places on different days of the month. To ascertain their position, tables, couplets,

* Malcolm, Hist. of Persia, 1. 417.

Lane, A.N. ni. 689; Burton, A.N. n. 111; vin. 13; Rose, i. 22 n. f.,
 243 ff., Manu, Laws, v. 96; P.NQ i. 136; n. 44; cf. W. W. F. wh.t.
 Religious Experiences of the Roman Prophysics, 271

and hemistickes are used, of which a few are given below, the first table being that generally followed:



Tire is also a memorie compact, as follows:

bast on Saturday and Monday, or Frilay and Sunday, west; on Tuesday and Wednesday, north; on Thursday, south aldrest.

To ascertain the stations of the Rijdis-Iglaid some have recourse to a let istich (misra). The letters which compose it stand for the different quarters of the globe. They are KNJGBMs+ KNJGBMs+, repeated twice, so as to form words which are pronounced

Kanajgin bamshin, kanajgin bimash. Kanajgin bamshin, kanajgin bimash.

K stands for SE; N. SW.; J. S.; G. W. B. NW.; A. N. M. M. E; SI, N.; K. SE.; N. SW.; J. S; G. W.; B. NW.; M. NE; Sh. E; K. N.; N. SE.; J. SW.; G. S.; B. W.; A. NW.; M. NE.; Sh. E.; K. N.; N. SE.; J. SW.; G. S.; G. S.; B. W.; M. NE.; Sh. E.; K. N.; N. SE.; J. SW.;

If a person wish to go on a journey on a Saturday, he should cat fish before starting, for in that ease his wishes will sun be accorplished. If on a Sunday, he should eat betel haf and he wal prosper. If on a Morday, and he looks in a curror, he will speedily gain wealth. If on a Tuesday, and he eats corrander seed, everything will happen as he wishes.

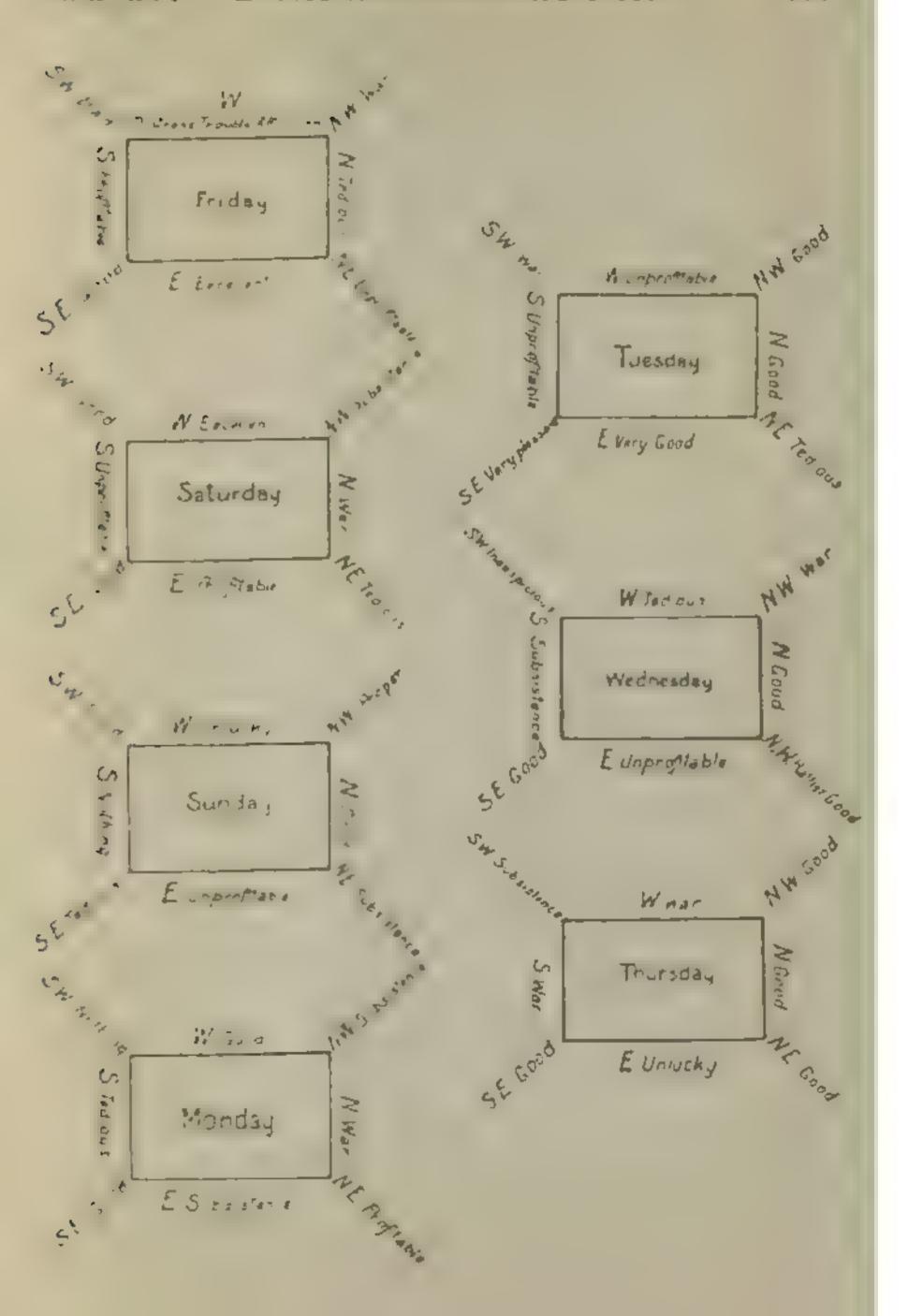
If on a Wednesday, and he cats curdled mak, he will return in good health and with a large fortune. If on a Thursday, and he cats now sagar, he will return with plenty of goods and chattels. If on a Indiay, and he cats dressed heat, he will return with abandance of pearls and precious stones.

In every nouth there are seven ever days on which no good work should be begun: the 3rd, 5th, 15th, 15th, 21st, 23th 25th. Others say that in every month there are two evil days: Munamam, 4th, bith; Safar, 1st, 8th; Rabi u-l-awwal. 10th, 20th; Rabi'u-l-akhir, 1st. 11th; Jamadau-l-awwal, 10th, 11th; Jamadau Lakhir, 1st, 11th; Rajab, 11th, 13th; Sha'ban, 4th, 6th; Ramazán, 3rd, 20th; Zu-l-quida, 2nd, 3rd; Zú-1-hijje, 6th, 25 h. According to the Trid tions Thursday is the best for starting on an expedition.1 Humliyum, the Emperor, issued careful rules on this subject. Saturday's and Thursdays were fixed for visits from lit rary and recognitions men, because Siturday belongs to Saturn, protector of reiglous men and respectable families, and Thursday to Jupiter, protector of Sayyris, harned man and trachers of the Law. Sundays and Tuesdays were fixed for State officers and government lusiness, because Sunday belongs to the Sun, which rules the fates of rulers and kings, and Tuesday is that of Mars, patron of warr ors and brave nen. Mordays and Wednesdays were allotted to pleasure parties, as Merday is the day of the Moon and Wednes lay of Mercury, ' and it was therefore reasonable that on those days be should keep on apany with young man, beautiful as the Moon, and lear sweet songs and delightful naise. On Fridays, as the name Jum' imports, he called to prayer all the assenblies, and sat with them as long as he found lessure from other duties '.'

Some people dispense with the above tables and count the days of the month on their fingers, beganning with the little finger, counting it as 1, the ring finger 2, the middle 3, the foreinger 4 the thumb 5, the little 6, and so on. The dates which happen to fall on the middle tager are unlacky, 3rd, 8th, 13th, 13th, 23rd, 28th.

^{*} Miskon, in 254. For similar tiles, see Friboven, F West Nove. Giparit, 128 ff.; Rise, i. 230 ff.

^{*} E.a t-Dows n. v 121.



Of the days of the week Monday, Wednesday, Thursday and Firstly are suspicious, the others unlucky. As to the qualities of the hours of the day and night, they have been already detailed in a table in the chapter dealing with the birth and naming of children.

As might be expected, the rules are in many cases coutradietory. The to-lowing additional examples may be give in Tuesday is the day least favourable for all human undertakings because Allali then created all unpleasant things, and ac or iingly this day is appointed for executions and no one will marry on it. Friday is "the best day on which the Sun rises, the day on which Adam was taken into Paradise and turned out of it, and it will also be the Day of Resurrection '. The Prophet made his first entry into Medina on that day, and he appointed it as the day of public worship, Yaumin-l-jum a.? On Friday the clay of Adam was collected, in that day will be destruction and the Resurrection, and among the last time hours there is a period (sarat) in which Allah grants the requests of his servants. Hence it is lucky for a caravan to start on that day immediately after noonday prayer.3 On Saturday was created the earth, on Sanday the nountains, on Montay the trees, on Tuesday darkness, on Wednesday light on Thursday animals, on Friday Adam. Thursday even ig is the time for offering lights at the toribs of Sants, and a Hindu Kunbi in the Central Provinces will not shave on that day.5 Shi'as believes that it is mauspicious to travel during the Nauroz festival, and the new moon day of the first Muharram after marriage is unlucky for the wedded.

CHAP, NAX

² Hughes, 131.

^{*} Mishkat, i. 297.

⁵ Russell, iv 41.

² Sale, Koran, 450 f.

Leedes, 237.

^{*} Sykes, Glory of the Shiz World, 131.

CHAPTER XXXI

SLEI MYSTICISM

The term Saff is derived from suf, "wool", in allusion to the worlding creatity often, but not universally, worn by people who follow this ride of its. The suggestions that the term is derived from safe, saf, "clean", or from a greate now generally rejected. Generally speaking, the Saffs are non and women who adopt the ascite or quetistic mode of life. The system is believed to have at sen among the Persian Musalmans in the ninth century as a reaction against the rigid monotheism and formalism of Islāma.

The custom of initiating (talqin, baydt) of disciples (murid) I ad its or gin with our ancestors, and this duty is entrusted to wise, reverend persons (mashaikh). When a man or woman wishes to become a diseque they go to the sages belonging to the household of the particular Pir or Saint who is recognized as such by family descent (silviba), or the candidate invites the Pir and other friends and relations to his own longe, where he entertains there. Inther before or after dinner, in the presence of the cor pany, or in a closet, the spiritual goode (murshad), after doing the numer ablution (neurn'), with his face turned castward, seats the carchitate before and facing him, so that the latter may look in the direction of the Q bla or Mecca. Some, however, allow him to face in any direction. Then he takes hold of the right hand of the candidate, so that their thurs, I stouch. In the case of a won an who is not seeluded she holds one end of a handkerchief or sash (paths), and the guide the other. But if she be a veiled woman (pardamshin),2 she s.ts behind a screen or curtain, because the Pir, though he be

See, with I.M. graphies, ERE in 6 off.; EB. xiv. 123 f.; xxvi 10 f., Highes, 6 of . Mardinald, passim. For the Panjab Suffs, Rose, i Cliff; in Persis, Browne, A Year amongst the Personne, 122 ff. Con Carel vi. int. in the nothern heads, ELE, ix 482.

And is Masalmins the section in and veiling of wimen are the set to the section of the facility for discreting the early age. I have Marghest, M. homen d. 460. Dut it was presided by the Priper, the substitute to posterior, as usually supposed, by the hotal axim, 53-4. See E.E. in 4-0.

a Murshid, is not regarded as a relation, and from where she sits she takes hold of the searf as already described. The fee to the Murshid consists of a suit of clothes (khil'at), mency, parched rice, sweetmeats, sandalwood, miniature flower gar lens (chaman), and lighted pastilles. The Murshid sees that the rite of initiation is duly performed, that the candidate is shaved and bathed, that he learns the names of the heads of the Order, that he promises to revere them, that he receives certain articles of dress, that he gets a new name, learns a new form of salutation, swears not to lie, steal, or commit adultery, that he promises to work hard as a beggar, or in some other calling, that he eats only things lawful, and, finally, that the initiation feast is duly given.

First, the Murshid directs the candidate to repeat the formula of asking forgiveness from God (istighfar), the five sections of the Creed (kalima), and other supplications, after which the candidate says to his Pir, 'Whatsoever sins I have intentionally or unintentionally committed I now repent, and I sincerely promise before my Pir, and in the presence of God and his M.nister, never to commit them again . Then the Murshid repeats the names of all the Saints of the Order according to the genealogy (shajara) which goes back to the time of the Prophet—on whom be the Peace !—and asks Do you consent to acknowledge these Pirs? 'Some Pirs, harely naming their own Murshid, ask, 'As I have accepted him, do you accept me as your Murshid?' The candidate in other case replies, 'I do'. When he has repeated all their names, the Pir lets go the hand of the candidate, takes a cup of sherbet, offers certain prayers over it. blows upon it, drinks two or three sips himself, and Lands it to the candidate, who rises from his seat, and with profound reverence drinks all of it. Some Murshids also require candidates to recite two bow prayers (ruku') of thanksgiving (shukriya). After this the gifts are presented to the Murshid.

The candidate having thus become a disciple (murid), salutes all present and they return the salutation, adding, 'Be thou blessed!' Next day or the day after the Murshad furnishes the disciple with a list (shajara) of the Pirs of the Order, so that he may remember them. Some foolish people

to as for these lists sacroit, venerate them even more than the livean, in ake about so of them, hang them round their tacks, and when they die they are placed on their corpses at loreal. The Murshal then whispers to his disciple the mysteries of goddness. Disciples esteem their Murshal as one of their four fathers: the natural father, the preceptor, the father-in-law, are if the Murshal.

When a Mask, linter is to instrate a Figir, either in his own I be (sa'sa'a) or in any other, the candidate prepares a feast (moid properly 'a fair, religious assemblage'). Some forty or tity Lagirs, more or less, of various Orders, with their friends and beggers, assemble by invitation, being sun moned by a herall (man. Howers, sandalwood, sweets, hemp (ganja, Have, dry tobacco (wikha) for chewing, and tobacco mixed with treacle for sicoking (girdler) are provided. The Murshid exists the eard late to shave the 'four brauties of his face' ("Trop I s beard, no ust where yeldows, and body hair, or instead of a complet, shaving a few hairs from each part are removed with a per red sessors. While he is being shaved and his nails ent, the Mursh, I repeats sentences from the Keran or prayers in Arabic. The nafter the cambidate has been latted, he makes I, in stand or sit before him and repeat the five clauses of the treed, the two classes of the Confession, the assertion of the Units of the Godfield, the rejection of infilelity, and the appeal for forgiveness, as well as the other Creeds in use among La prs. Having thus given the disciple such admon from an I adv a as he deems racessary, for repeats again all the names of his Marsh ils and asks, "Have you consented to acknowledge each and all of these ?" The disciple answers, "I have ". When he has noch him repeat the three times, he places with les own hands a rap (M), on his head, or gets another to do so. He then ties a small cloth turban, eight or ten cubits in length, round it, and puts on him the dress called 'the shroud' (kafani). the showless short (alf 2), the reserve (tastah), the bead necklace (- 12.17 In the times) or har necklace (sell), a leathern belt tturna, a lom-cloth (long, langeti), and a waistbar, I (kamarhand, 1 On he shoot be bongs a stadle treather piece of nother-of-

[&]quot;The dress " - as ... lis, ris - 1; - 1t. , that of the Mirshil, w. t - c riers his affar is on his disciple, on the analogy of the dress

t. 20 d. 23.

pearl (dal), and hands hum a stock (chicar) with a ban lkerelo. f (ramal) wound round the upper end, and a wallet or exp (kachkel, kishti) usually consisting of a shell of the double sea coco nut (bocos de mer, bodoicea se bellarun). He then gives him to drink some of the leavings (jhutha) of his own sherbet. As he juits on each article of cress he repeats sor everses of the Koran, or Arabic prayers. When he is dicked eat in his new dress, the Pir gives his disciple a new name, such as Bismillah Shah, 'Amru llah Shah, Hasmudlah Shah, Latit Shah, or Gulzar Shah. In all cases Fagirs as one the tile of Shah or 'King' to signify that they are lords of their own wals and that they have renounced the world. Then the assenthal Fagirs cry out, 'He is made! He is made!', and from that time he is known by his new name. Then the Murshad tells him to turn his face to the Qibbs or M ceasard to it ake prestriction (sijda) to God. After this, instead of using the common salutation, 'Salamu 'alaskum'! 'With you be the Peace!' he addresses to his Murshid and others of the fraterials the words, 'Islaq Allah wa Murshad Allah !' 'To the Elect of Geland Spiritual Guide to God!' or 'Ishq Mah, jun Inquia Allah!' 'To the favourites of God, to all the Fagirs of God!' To this the Murshid, instead of replying, "Wa "alai-kum Salām! " " With thee be the Pence!" answers, " Sa lāra "ishq jamal Allah!' 'Always beloved, thou beauty of Allah!' These ceremonics practised by Faq'rs are not in accordance with the Shar', or law, the word of God, or the tribblood sayings of the Prophet on whom be the Peace! - Like water other irregular customs they have become established in Hundostan. At the end of these rites the Murshid gives the newly-elected Fagir the following precepts: "What stands do not touch, what hes down do not move ', that is to say, do not steal; 'Let your tongue observe truth', that is, on rad le; 'Keep your losn-band tight', that is, do not commit adultery: 'Treasure these tlangs in your wind. Claid! Beware! of h n ur of l'at, 'that who have not fill man, 's tan not all ten worm by the ratel persons a whather a few war, it a part of the out the all a total of leagues, of the contraction of

¹ For an account of this remarkable nut, see Watt, Fr. Ind. v. 575., Yule, Horraddon, 2295

Exert yourself: gam your fiving by begging or working, it matters not whole; cat only what is lawful? Food is then distributed to the Faqirs, his own proper share to each. The leaders, the Marshad and the Khalifa, and the resident or non-wardering men hers of the Order (makindir, bouseholders) receive a double portion as compared with that of the wandering Eaqirs. When all this is done the cand date becomes a real Paqir, and no one reproaches him for associating with them.

It is the role with Faqirs that, whether they do or do not say the prayers at the appointed times, they must say something on their beds and make prostration (sijda) to Almighty God. This, to use their phrase, is being 'friends with one's bed' (bestar leashmapin ralom). When they have occasion to salute any one they say, 'God is Great, Sir! Be you happy!' ('Allāh, Mlāh har burā, Bābū, khush raho!') or, 'May the shadow of 'Ali and the Prephet be upon you!' ('Sāya 'Alī o Nabī kā rahe'). In like manner when people of the world salute a haqīr thay say, 'My servici to you, Sir!' ('Bandagī hai, Shah Sahab!'). By such means they show their respect for the Order.

Musdian Sands are supposed to form a corporation of a certain number always subsisting. In this corporation the highest is the chief (*Jours*), the four 'pegs' (*antid*), the third seven 'who abound in good gifts' (*akhapa*), the fourth forty 'heutenants' (*abdal*), the lifth seventy' the excellent' (*nujaba*), sixth, three bondred' leaders' (*nuqabā*).

All Laqirs originated from four spiritual godes (Châr Pir), and there are to ricen households (Chaudah Khamadah). The following are the details: The first Pir was Hazrat Martază 'Al', 'Ali, the Clasen, son-in-law of the Prophet. He unitated as las Ri difa or deputy Khwāja Hasan Basrī, who died O tober H, A D. 728.2 He constituted as las deputies Khwāja Halāb 'Ajamī, who died on August 28, 738, and the fourth Pîr, 'Abdu I-wārad bin Zaid Kūfī. From the third Pīr have di search domine Lonsel olds: 1. Habībiyān, from Khwāja

^{*} L. C. M. R. 223; Inn Let W. Cim, a 198. H. Son. R. Sayani, A. S. A. J. Lie, S. Lea, Tea els. f. Inn Bot. ta, 153; Fueyels pardia Learn, 2 64.

Habīb 'Ajeni'; a Tafāriyān form Bie vili Bastāvi sac named Taitar il in, Karktayān, tron 8 v k. Marāf Kark il iv. Jamaidiyan, from Juna d. Baglideli, to wash the Tatas qātī Pagīrs trace their origin; v. Sagayān, from 8 rī Sagli'; vi. Gazrūmyān, from 'Abduslāh Hagig', disa ki own as Hanīf Gāzrūnī; vii. Tartasiyān from 'Abu bfarra Tartu i'; voi. Sahrwardiyān or Sulatwardiyān, from 'Abu bfarra Tartu i'; voi. Sahrwardiyān or Sulatwardiyān, from Shakh Zayār dama Abu Najib Sulatwardi ; 2 vx. Fadaus yā i, from Najib sulatwardi ; 2 vx. Fadaus yā i, from Najib sulatwardi ; 2 vx. Fadaus yā i, from Najib sa sa ku Zaidiyān, from 'Abūsl-wālad bin Zail'; vii 'Avāziyān, from 'Abūsl-wālad bin Zail'; vii 'Avāziyān, from Balkhi ; viii. Huharriyān, from Shakh Abū Ishāq Chasati Taraa these have descended the Chashtī Faqīrs.

Besides these there are a few other groups an ong Pagits, but these fourteen are the principal, from which the rest have branched off. The origin of most of them may be traced to His Hohness 'Alius' Murtaza, and of one or two others to Aliu Bake Saddiq, and from them to His Hohness Municipal Mustafa, on whom be the Peace!

The following are some of the nore important Orders of Fagirs in India descended from the above.

The Qādriyā Order was instituted a.D. 1165 by Sayv. In Abdul-Qādir-ad-Jūānī, Pīr Dastigir, whose tombuls at Bagladād. They practise both the silent and the an libbe form of service (tiler-i-khaft, juli), reject music and suggest, wear green turbans, and one of their garnerits must be orbits coloured. The recital of the Hessing of the Prophet (Line.) is a conspicuous part of their rites. Sir R. Burton was in tested into the Order and gives has diploma.

The Chishti trace their origin to Abū Ishāq, ninth in succession from Alī, son-in-law of the Proplet, settled at Chishtan Kharāsān. One of his disciples, Khwāja Muthurdedin settle at Ajmer (A.D. 1142-1236). His successor was Quthurdedin.

^{*} ERE vi. 525 f ; P. s., 1 508

Fr Masdarin Belon es Orles, a Fill v 71 vil

^{*} H.J. s, 475; (2), 11 377, 35 (1), 1 7, 527 1 115 P.J. 27, 1, 327.

Bakl tyar Kaki, buried mar the Qutb Muar in Old Della, and to lam succeeded Bābā Paridusdsdin Shakarganj of Pākpattan. The Dar, theat Agner was constantly visited by the Emperor Akt at. 1 Members of this Order are partial to vocal music, as was the Ishwaya, their Pir, who in one of his religious reveries said that singing was the food and support of the soul. We should, therefore, he said, song and listen to singing. They have no special dress. In repeating the Confession of Paith they lay peculiar stress on the words 'illa-llahu', repeating these with great vigour and shaking at the same time their leads and the upper part of their bodies. The Order is said to he specially favoured by Shi'as. The congregation is worked up to a high patch of devotion by their religious songs, and often sink down exhausted. They frequently wear coloured clothes, especially those dyed with other or acada lark. Their clasf slames are the tombs of Nizāmu-d-din Auliya at Delbi, of Miran Blak at Ami'ala, Balsa Farid at Pakpattan, Hazrat S thaman at Tamesam the Dera Ghāzī Khān District, and the Dargth at Ajmer. They tie the cloths used to drape the Muharram standards to their necks, upper arms, and sticks, and keep a long lock (Idkul) on their heads, that is, they shave half their heads and let the hair grow on the other half. They constantly repeat the name of 'Ali whom they consider equalto God and the Proplet.2

The Shattariyas are disciples of 'Abdu-llah Shattari, a descendant of Shakabu-d-din Suhrawardi, who came from Persia to In ha and died in Malwa A.D. 1406. Their garb is like that of the Qadriya, and they with the Chishti and Qadriya are known as Benawa, 'without provisions, destitute'. Those who have their for shave ture called Mulhidnuma, 'those who do not cor form to the Law', and are hence regarded as indiels. Those who do not shave their hair except over the right temple, from which the Murshid at the time of initiation has chipped a few hairs, are called Rasulnuma, 'resembling the Prophet'.

The Madariya or Tab opativa are followers of the Saint Zinda State Madar. They generally wear dark clothes, and fasten to

^{1 5}m -1, 15 r. 181.

^{2 .}f = , m. 3 1 ; / - - L pert, Projah, 18 01, 193 f Rise, i 331 ft.

³ J 48 B 1574, 18m 1, 216

one of the mankles a chain which they throw out and drag lack as they beg at slops. Or they bully the slopk oper to give them alms and use of scene abuse till they are bought off. Some keep tame tigers, bears, and morkeys, the two last being taught to dance and perform tricks. Some of them are jugglers, and make a figure of a man or animal to dance without any apparent mechanical means. Others place an earlier pot warrant a bottom on their heads and put fire in it, on which they have a frying-pan and cook cakes. They are one of the disreputable Orders of begging Paqirs.¹

The Malang or 'robust' are usually so I to be followers of Jamanjati, a disciple of Zuda Shah Malan, and form a branch of the Madarya. But the term is apple I in a greer diway to any unattacked religious beguar who drinks and smokes hemp to excess, wears nothing save a longeloth, and keeps to always near hom. They are said to wear their lant log of the disto a knot behind. In the Decean their dissuis like that of the Muharam Malang Paqirs. Some wear rand the worth elain or rope as a waist-band (hardida hardiania), or the perincular loss of an arrow that it hardly covers their aked associated resemble in many ways the Hinda Gosah associated wander through deserts and meintains, visits a nesset Some ware they sit down they habt a tire (dieco) and sometimes rab ashes on their bodies.

The Rafa'i or Rafa'i form an Order founded at Bagh fall, v. p. 1180, by Alimed ar Rafa'a, and correspond to the Howley Dervishes of Turkey and Egypt 'According to avoid a raccount the founder was Alimad Safad Rafa'i. An ther, and in India a more common, name for them is Gurzh ar, because they strike their bodies with a sort of mace (gurz). All sorts of marvels are toblias, I believed about them. They strike the points of their mace against their breasts and eyes, aim sword blows at their backs, thrust a spit through their sides or into their eyes, which they are said to be able to take out and replace. Or they cut out

^{*} I / ix, p. 2, 23, 82 f ; R 8, s. 2 l , . 43 , C; &s. / **.
21 3 7

^{* 6} s. I. ser', P.ir., No. 1891, i. 197.

² Ma i mai, pari; Brws, / rada, 1134, Ross, 1 7841; Lane, ME. 1 305; p. 3, 214,

the rine mes, which on being put back in their mouths reunite. It is even said that they are able to cut off their heads, and tex there again on their necks with saliva, and what is equally strange, there is no facinorrhage, or if it does occur the pert river is said to be inexpert. The wound, it is said, is healed by the application of saliva, for when they are being initiated the Marshel rubs a little of his own saliva on their tongues and says. 'Wield the nace on yourselves without fear, and if you are cut apply your own spattle to the wound and it will quickly heal by the influence of your Pir, Ahmad Sa'id '. Sometimes they sear their tongues with a red-hot iron, put a live scorpion into their meachs, make a chain red-hot, pour oil upon it, and when a suiden Haze is produced draw their hands through it. Thave heard, says Jafar Sharif, who gives these details, that they can est a living being into two parts and reunite them by means of spetch. They are also said to cat arsenic, glass, and other poisons. They rattle their maces in front of shops till they receive alms, but sometimes they throw away the money they receive, as it is unlawful to take money by extortion. While many of these accounts are exaggerated and absurd, due to trakers or auto-suggestion, the Gurzmar certainly inflict t rtures on themselves. There are similar allied Orders such as the Resülshähas of Gujurat known as Mustan, or 'madmen', who carry a long club and beg for money to purchase drink. In porthern In ha the Chhalapelir (chhalap, the cymbal on which they play) are said to walk on blazing chargoal.1

The Jelilya take their name from that of their founder, Says, (Jalal Bokhari (v.p., 1307-74) of Uc i in the Bahawalpur State. They wear a necklace of fine wood (pashm), or of thread of various colours, a necklade (gulüband), and a small loingtoth (ling, lingth), and earry a club (sonth). They have a sear on the right upper arm made by cautery with a lighted cloth match at initiation. They beg in bazars, and if they do not receive alms brand themselves with a match of this kind, while others gain their ends by noise and uproar. In the Panjab, their lead-quarters, they give lattle heed to prayer, so the quarter is of lemp (bhang), eat snakes and scorpions, shave their leads incustaches, and eyebrows, leaving only

a scalp-lock (chonti) on the right side. They are branded with a special mark on the right shoulder, wear glass armlets, a woollen cord round their necks, a cloth on their heads, and are vagabonds with no fixed dwelling-place. One section of the Order is called Chihaltan, the 'forty bodies', who are said to be spring from a luckless woman who, wishing to be a mother, swallowed forty philtres instead of one and produce i forty children.¹

The Mūsā Solagiyā take their name from Musā Solag, a Saint who lived at the close of the fifteenth century. His prayers for rain once saved the land from famine, and in or er to protect himself from the crowds who followed him be used to wear women's clothes. His tomb is at Ahmadal ad, now the head quarters of the Order. His followers dress I ke woman and wear a cap with bangles and other female ornaments. They accept alms from the Kanchani or dancing-girls and the Bangrihar or bangle-makers. When alms are refused they break their bangles and chew the fragments. They play on the mandeline (tanbura) and various kinds of fiddles and guiters (sitar, sarangi), and dance before their Murshid in the presence of the Jam' Allah or Order, or perform for lare. They are good musicians, and say that their singing causes the rain to fall ust of season, melts the rocks, and, as in the case of Orphicus. brings the wild beasts round them to listen.2

The Naqshbandi are followers of Khwaja Pir Muhammed Naqshband, whose tomb is at Bokhara. He and his father were makers of brocade, hence the name Naqshband, 'pattern-maker'. The Order was introduced into Inla by Shakh Ahmad Sirbandi a descendant of the Khalifa Abū Bakr. They worship by the slent method, sitting perfectly calm and quart, and repeating the Creed under their breath, often sitting in meditation (muraqaba), quite motionless with the head bent and eyes closed or fixed on the ground. They forbid all singing and music, and are extremely strict a therents of the institutes and traditions of orthodox Islam.³ In the Decean they go

¹ Census Report, Panjab, 1831, 1, 105 f; Rose, 1, 752 f.; n 570; Dabistan, n. 226.

BG. ix, part 2, 23.

[·] Census Report, Fanjab, 1891, i. 196; Rose, i. 547.

· Hunard Instruments 1 July by his Troopie Noer change Il Karchres ka Tarfa Congres Sans 33 III Forz ha Tarfa Banka Quma Shuhnase Sor La Arabian Mastinst



along to arrange the first are and are the Market and the first and property the Property In State for the first of the first termination o the Quity of the transfer of the transfer legion the restar development properties to the same theory sated to present the transfer of the tr II 1', the total restaler of reget to as he say for the count, after e as he have been dear to the first bear to the It all in Confis April " We will be a facility for our has foot in the same " You bird", " The True Agent", Could After this enters the contrator to the account, when the property of restend to the think of her blir our teas for a firm want for a present Laster of the first state of the state of th Its the week to prove the season by the transfer of the transf rate repeated for first tary. In the street of period to take the I was his training to the gratual when the stell His when expended They are regarded to the real times astrong the contract and as the contract of the after the appropriate

The Black Pivers ki lapter wear at the total and applied the for the part of any and the season of the part of the season of the first the season of the part of the season of the season of the part of the season of the part of the season of the season of the part of t

Most Pagins rever cours with them are the grave action of the ker a packer of range about the factor, and the partial, and the partial, and the partial and the factor of the factor of

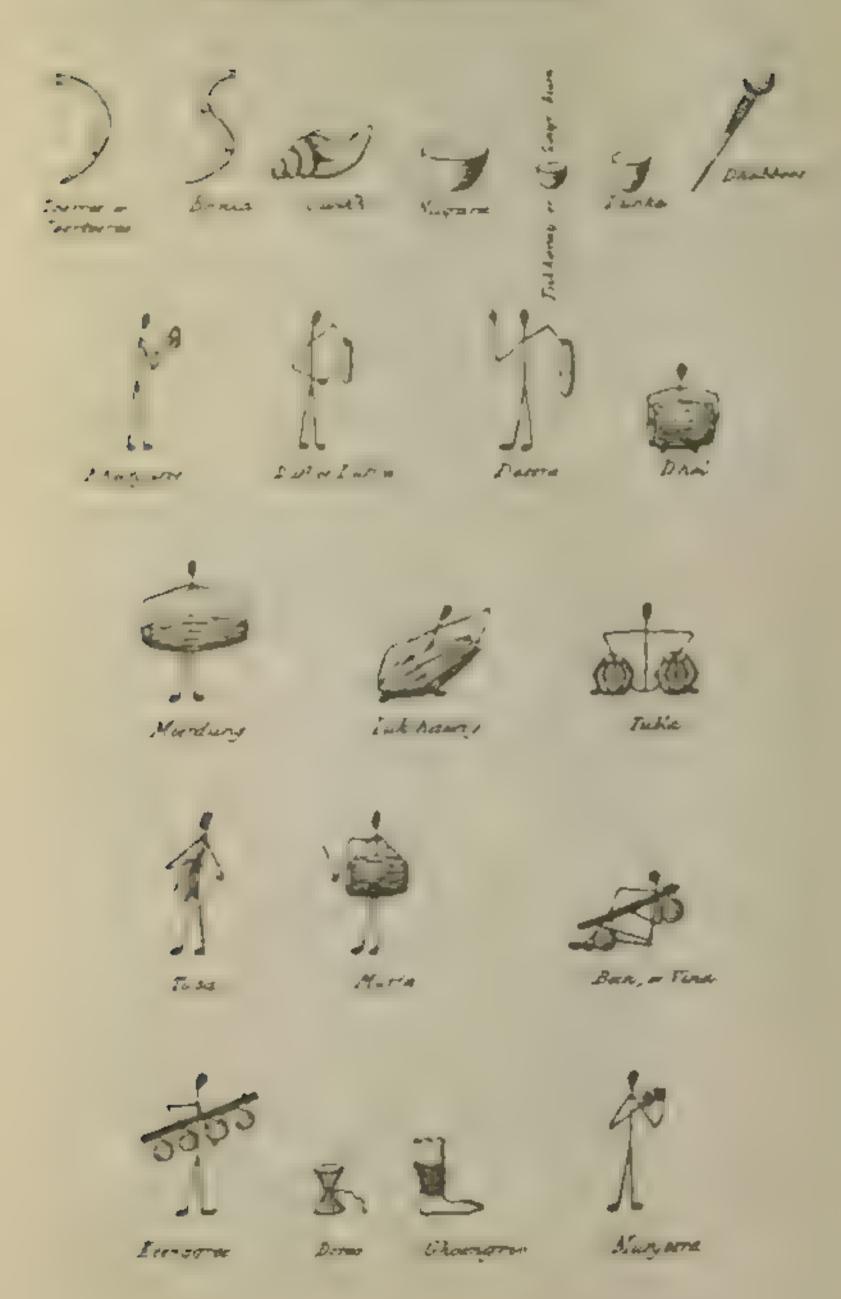
The was per a formation of the same of the

² Bratt its, Namera, 214 f.

a back-scratch r (pushthhār), lake an arta ral hard, i.e. of some metal with a hardle, with which they scratch then ach as a bag of lamb skin (harded), a wallet (harded i ship, a ran (mirraha, bādhash, pankhār, a sort of partie o its stary of a number of pins put through holes in a board, the pass havar knobs at one and at the other or i range through which a large compressed ranges passed (gorakh tharmar Some carry a large (burchhār, a dagger worn in front polegic), a darke dagger worn in front polegic), a darke dagger worn and front doftwo antel polegic range joined at their bases (marie). When they was any or attractionary some fruit or a sweet-scented flower or bod, and offering it they say, "The green leaf is the delight of the D, tweet"

Fagirs may be divided into two classes, Beshart, 'w 'to at t' Law', and Bushar', 'within the Law'. A large propert in belongs to the former class, and are debaselices, us again to the cants like hemp, opium, ware, or spirits, all of which they have sider lawful. These do not tollow the procepts of the Prince as regards fasting, praying, and controlling the ripes is-But those 'within the Law' pray, fast, and I l'owt or a t Islam. Among these are rang varieties. Te Sak. 'p _ . . s on the way to salvation ' (tariga), have wives and the resilve by farming or trade, or by begging. The Majork, or the second stracted', are supposed to lead an asorte life. But 's new Siliks are termed Sälik-i-majzüb, and contribe to observe ...!! the external forms and ordinances of the Linth. Others are called Majzūb-r-sālik, as being so affected by the range al affection for the Deity and Gr. sticism that they are due to excitement, hope, and fear. This class is, of course, rate, and requires a peculiar conformation of man l. The proter best it are common, as the pretence is easy and its advantages _ rest. The Majzūb is usually a professed debauchce and a stression beggar. He is a staunch free-thinker and explain away the necessity of all such rules as ablution, praying, fasting and fighting for the Faith. He believes not in the mracies of the Prophet, or the doctrine of a future state. When a near of education arrives at this point he resembles the Hikan a. or metaphysicians, who think nothing so unfishion, he as belief in the Koran. The religious fanatics usually half the tenet of Wahadiyat al Wujud, or the unity of existence on kind),

L'humal Instruments





utter Panthersm, as the very phrase denotes that God is all things and all things God '. In the Decean the Majzüb are * outside the Law ', and have no wives, families, or property; in fact, the bozar is their house. Their dress consists solely or a lo meleth and their har is distevelled. If any one offers then, to od the yaccept it and eat, it not they fast and rarely beg. They are so at sorbed in religious reveries that they do not distalls and between things lawful and unlawful, and pay regard to no sector relation. Sunctimes they speak, at other times remain mate. Sometimes they go about in a state of nuclity,2 and an down where they can, regardless of filth. Some are said to be such powerful it rache-workers that they can instantly effect what they please. Jaffar Sharif remarks that it is straige that though they neglect sanitation there is no offensive smel, about them. They fear, he says, neither fire nor water, for when they please they stand on hot embers, or sit in a large frying-pan or a boiling cauldron for hours at a time, and they dive and remain under water for two or three hours.

Another class is known as Azad, 'free, inrestricted', who are also continue the Law'. They shave their heards, whiskers, in cist alos, eyel rows, and eyelashes, and all the body hair, and live celebate lives. Whatever they receive, good or bad, they cat, and they have no fixed abode, generally travelling and itying on alias.

The Qalandar, the 'Calendar' of the Arabian Nights, are not really an Orler, but a class of begging manks. Some have waves, some not; some are 'within', others 'without' the Law. They occupy straw buts outsile, or retired spots, with n towns where they pass their time in solitude, trusting to Providence, laymen providing their food and drink. The places where they resort are called Takya or 'pillow'. In the Panjab they lead about bears and monkeys, and they are said to make excellent pape bowls. They have a secret argot, and settle the rown disputes with order and dignity. Their chief shrine is that of Bū 'Alī Qalar lar at Pānīpat.'

The Rasalshahi, Rasal bring the title of the Prophet, shave

I It was I wages tell vor michal regulations in British territory

³ Rew, 1. 543 f, claf.; no. 157; Lt. ix, part 2, 22.

al the face last, we are capabil a bon-cleft, with a short torse in cold, wet, or het weather. They drokesprits, do not marry and live by legging. Those in Gujarát are dissipated. Somes 'without the Law', without settled homes."

The Imamshabi shave their face hair, wear a sleeveless shirt (alfd), a waist-band (tabliand), and a thread or hair necklace (sch). Their distinguishing mark is a narrow perpendicular bic extending from the tip of the mose to the top of the forchead. They are celibates, living by alms and claim at miracidous powers. It is therefore well to court their blessing and avoid their curses. The Hindostani couplet runs:

* View not with scorn the humble sons of carth, Beneath a clod a flower may have butle,

alluding to the r habit of smearing themselves with asies.

The Nikalseri are a curious seet in the Panjah who are said to worship the famous General John Nie John Nie John who was killed at Delhi in 1857. He is reported to have flogged some of the in because they worshipped him, and they are said to be in some way connected with the Margala Pass ia it Rhwalpiteli. To y have disappeared from recent Census returns.

Many other Orders might be described, I at to understand Darweshes, says Jaffar Sharif, to learn about their cestatic services (2dr), and how to obtain the accomplishment of one's wishes, are things which can be attained only by unwearast perseverance, by associating with holy men, and by the stady of the Tasawwuf or Sūfī mysticism.

Spiritual gaides, known as Mashāikh, Pīr, or Marshal, are of two kinds, ancestral (jaddi) and success is (ibalatic). The accestral guides are those in whose families the rights of in triting (bayit) of disciples have descended from their grands parents on eiter side, or for two or three ginerations. The successors are those whose fathers and mothers belonged to trades differing from theirs, or were learned men among whom the custom was established by some Marshal of either kind. The dress of both classes consists of a cap (tay), a turban (timin a), a mantle (paarihan, quants), a short (burtio, double short (depatit), a shawl (shall)), a double shawl (dishall), a double shawl (dishall), a double short (depatit), a shawl (shall), a double shawl (dishall), a dishall

kerelast crample, drawers (isar), a waist-cloth (lung), out of who are cyscheet such articles as they please. Some wear round their rocks a string of beads (tisbile) or a needlet mide of hair or tiere. I (sell), ream I their waists a strap (tasma), on their wrists at the little let known as 'remembrance' (samman), and they carry in the r bands a stick (chluri) or other weapon used Ly I ... They are 'outside the Law' (beshar'), and have tar . . . They absist on the services, as they are called, of the r Murils or distiples. The discaple once or offener in the veur veistes Pira et offers a present to lam, sometimes in the course of conversation slipping it under the seat or bed on which Listeader lappens to be string, and saying nothing. Or he hards to han with an apology that he is unable to give more. They also receive alms or titles (zakāt) from men of substance the firms do, or kings or nobles give them a daily, monthly, or it is allowance in the form of a plot of rent-free land ", i'r) or a gift (n'am). Some of them, besides initiating dise per ve by bittine-telling, by making amulets or charms proceedings and the and proncancing meantations or blessings. Start are every year or so they go on circuit to visit their " > ples, and at her are off red money accept it and perform 11 "Tal HILL.

The proceed as in appearing a deputy (khalifa) is as follows: The The seats the person to be invested with the post of a deputy I haleful refore him, as in the case of initiating a disciple, and ..' I'm dang eff im prayers he makes ever to him the succes-· " Lets (shagaranima) of the form or Pirs of the Order, and the t this of cestatic devotion (zilar), which have succeeded to him from a spredecessors. Then he says, 'I have now constituted tree Ly deputy or successor, and I have given thee authority in sie al. I such a group (silsila), in which thou art authorized t r is disciples Faqirs or deputies, as it pleaseth thee '. Then with his own hands he invests him with his own robe , and other garments, either those which he has worn I have for a new stat, and reads to him the list of the suc-" se as eshayara-i-kholafat). Pirs grant this right of succession for the love of God, that is to say gratis, but if their successors, as an act of ment, offer gifts of money or clothes, there is no dject in to receiving them. If the successor be a wealthy

man, on the occasion of his installation be invited bearned med. Faqirs, and include, and has the Fatiha recited over staws and sweets on which he entertains them. After this he has the power of initiating others. Faqirs who have reached the dignity of Mashaikh ordinardy add at the beginning or middle of their names the title Shah, or 'King', and to the et little designation of the Order, such as Chishti, Tabaqati, Qillater Shattari; thus, 'Abdullah Qairr Qairr, Hamidu-llah Shah Clashti, but the terms Tabaqati or Shattari are uncommon.

Next to the dignity of a Prophet is that of a Wali er Sant. for it will last till the Day of Judgement. Though proplecy has ceased, the other of Wali continues. In order to gon the rank of Wali the grace of God is indispensable. Verly as the Liternal Registrar has decreed, so it must happen in this world. In short, there are certain acts and austerdies in under toon holy men which it is necessary to know and practise. It is forbidden to Murshids to publish these in books or to reveal them. They are disclosed only to these Murids or disciples we of become inquirers (tdlibu-l-'ilmi), who are mendars of t Faith of Islam, and mean to make a study of the subject. It must suffice at present merely to name them, and should are one wish to study the 'works' (shall, shall or the costate devotion (zekr) or the 'acquirements' (kash), he must apply to learned men for a knowledge of the disciplate or penances (rightsat), the devotional exercises (aurad), the 'viewness' or beholdings '(did), and the devotions (mkr). Two precepts are to be specially observed to eat only things lawful, and to speak the truth. Mashakhs and Darveshes have also crite test the repression of the following five vices or noxions that is (neuzi): the 'ears' or the 'snake', that is the taking of reverse without inquiry and consideration; the 'kite' or the 'eag'. that is, the eye or covetousness; the 'large black bec', which dwells in the nostrils and craves for anything which smells sweet or savoury; the 'dog', whose scat is in the tongue, the longing for what is savoury; and the 'scorpion', the sensual appetite, which must be repressed.

In order to derive benefit from these devotions (zilt) a man must be careful to do only what is good, to remove from his mind envy and covetousness, to keep his thoughts pure and undefied, to depend on, reflect on, think of God alone, to be ever congred in contemplation of Him to retain no love for relations of for the world, to consider everything comprehended in Him, to take no delight in troubling or annoying others, to perform with real such occupations as the Murshid prescribed. Then the Almaghty will raise him who does such things to the dignity of a Wall. There are also many things which must be said and repeated alond, and it is easy to do this with the month. But it is most delical to endure the hardships which the performance of these duties entails.

CHAPTER XXXII

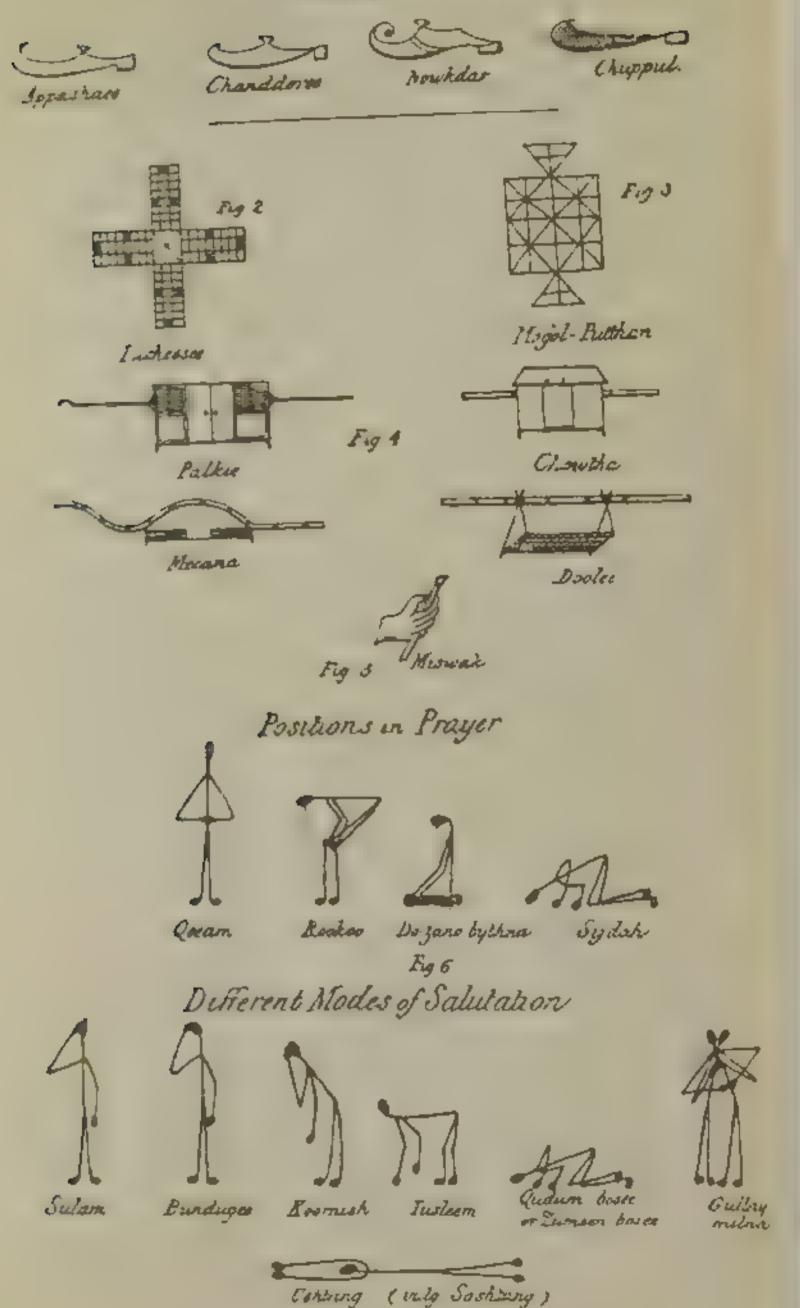
DRESS, THE TOILET

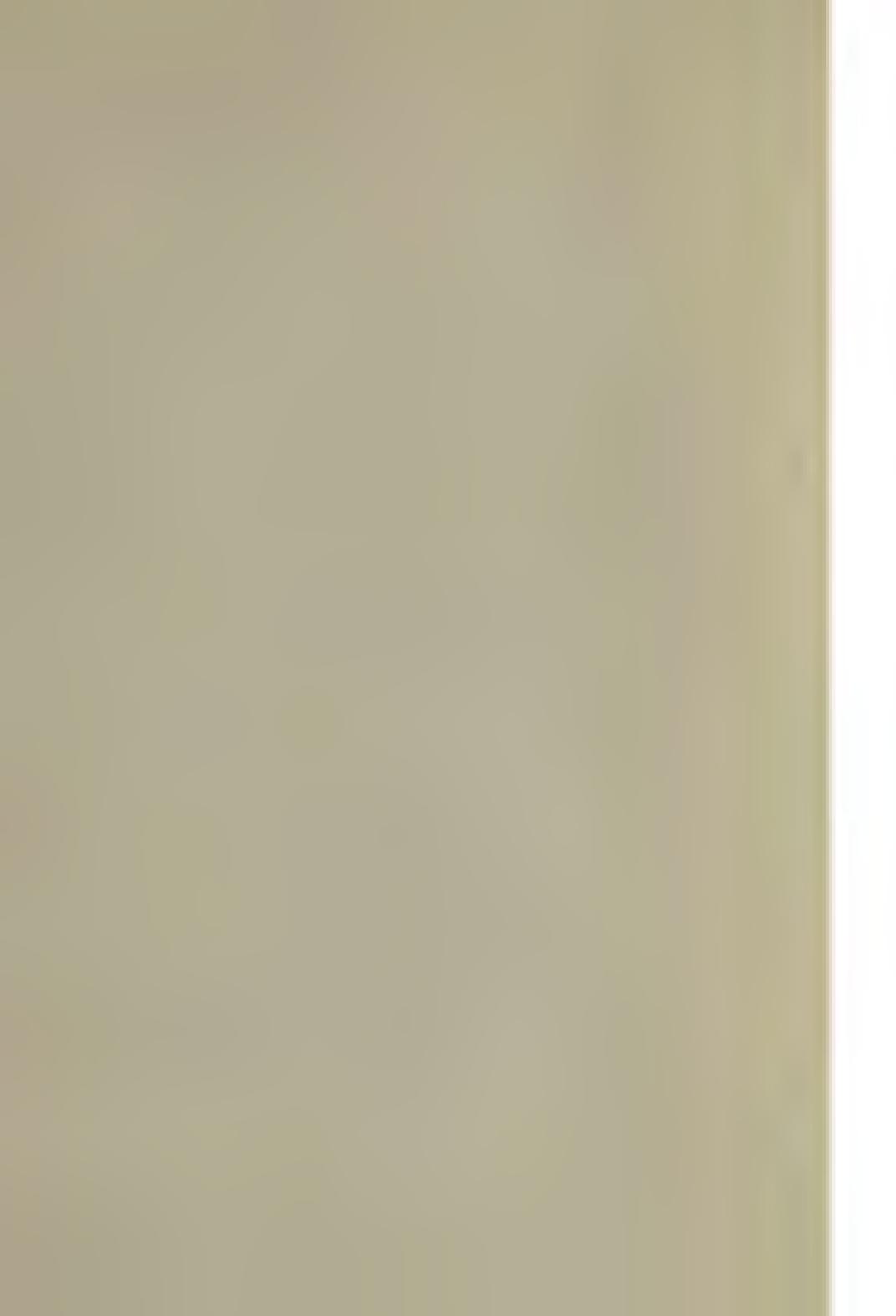
As regards the materials of dress, the Prophet ferbale the wearing of silk, satin, sitting on quilted red saidle-coths, wearing silk and cotton mixed (mashru', 'what is ordained by the Law'), but this last is now permitted, and a Misslanda who may not wear silk in his lifetime may be shrunded in it."

The fashion of dress varies throughout the country, particular larly among converts from Hinduism to Islam. The feel was a account from Gujarāt may be taken as an example. A r. h Musalman wears indoors a cap of velvet or embroidered dieth. or, if he be of simpler tastes, of plain muslin or cett nearth. The upper body is covered with a short shirt (piral any of line muslin, and his lower limbs in trousers made of cotton, etten and silk (ildeha, 'cardamom-like') or chintz. In the call season a waistcoat (kabcha) of velvet, brocade, or broat ! ii. sometimes worn. In the house his feet are bare, but in the cold season well-to-do people put on socks. When he a ** out the rich man changes his cap for a turban or scarf digate. wound loosely on the head, and over his shirt he draws a coat (angarkha), tight round the chest and rather full in the skirts. which hang to the knee, it being usually made of maken. embroidered broadcloth, or velvet. Sometimes, if he affects the Hindostani or north Indian fashion of dress, he puts en light red leather or green shagreen shoes which come from Delhi. The ceremonial dress differs from the ordinary dress only in being richer, the turban of gold cloth, the cost richly embroidered on the shoulders and breast, the shoulder war: bordered with silk, and the trousers made of brocade or Chinese silk cotton. Fashions, too, vary under the influence of large cities like Delhi, Lucknow, or Hyderabad. Fash ons. 223 n

^{*} Mishkut, i. 340; Burton, AN ix. 21; A Yusuf Ali, M nagraph of BG. ix, part 2, 1,0 ft.

Miscellaneous.





are rapidly changing, and there is a tendency amorg younger men to abandon the graceful flowing draperies of a former generation, and to replace the older dress by trousers of European cut, an imitation of the European frock coat, or a woollen coat buttoned to the neck, to wear patent leather shoes, and instead of the cap or turban to wear the Turkish or Egyptian dark red fez.

The dress of the middle-class Musalman is like that of the higher class, but the materials are less costly. The poor man wears drawers of coarse cotton cloth, a coloured turban, a coat of cheap broadcloth and thick-soled shoes. He keeps a suit of a better kind for important occasions. Among the peasantry of northern India it is sometimes difficult to distinguish the Musalman peasant or labourer from a Hindu merely by los dress, except that the jacket of the Hindu is fistened to the right, that of the Musalman on the left, a distinction which in Central Asia marks off the Musalman from the Buddhist. The enormous drawers are characteristic of the Panjabi and Afghan, one set worn by a chief being six yards across.²

A rich woman wears a searf or head-shawl (orhnf), a bodice (angiva), a gown (peshwaz, 'open in front'), and trousers (irar). The closely fitting drawers or trousers made of chintz or coloured cloth worn by the lower-class Musalman women in northern India are perhaps the most unbecoming dress in the country. The rich woman's skirt is of red or light tints for maidens and married women, of dark blue, bronze colour, or white for old ladies, and bronze and black for widows. The trousers are usually made of some kind of chintz or coloured cloth, and they are rather tighter than those worn by men. Though rich women are not in the habit of often leaving the house, they are careful to wear shoes or slippers. that it is of costher materials, the ceremonial dress does not differ much from that worn at ordinary times. In Gujarat, except among the more advanced classes, European fashions have not made much way. But the half-Turkish, half-European chemise is in favour as well as other Persian, Turkish, or Arabian models, and the use of English shoes and stockings

1 Crooke, Things Indian, 163

¹ Rstzel, History of Mankind, in. 326.

is extending. But the fashions both of male and female dress are so varied in different parts that space does not allow of a catalogue of fashions and materials.

The wearing of new clothes is a serious matter. If a man has his measure taken for new clothes on Sunday he will suffer trouble; on Monday, he will have ample food; on Taesday, los clothes will be burnt; on Wednesday, he will enjoy happiness and tranquillity; on Thursday, the wearing of them will be propitious; on Friday, it will be well; on Saturday, he will suffer many misfortunes. If he puts on new clothes on Sun iay he will enjoy happiness and ease; on Monday, his clothes will be torn; on Tuesday, even if he stands in water, his clithes will be burnt; on Wednesday, he will easily obtain a new surt. on Thursday, he will appear neatly dressed: on Friday, as long as the suit is new he will be happy; on Saturday, he will fall ill. If he puts on new clothes in the morning he will be wealthy and fortunate; at noon, he will look elegant; at survet, he will be wretched; in the evening, he will fall ill. Akbar ordered that all clothes received in the Imperial wardrobe in Farwardin, the first month of the Persian year, provided they were of good quality, should have higher rank assigned to them. than those arriving at other times. It may be noted that the shoe of the right foot should be put on and taken off before that of the left.

The shape of the turban is infinitely varied. A man's drawers should not reach below the ankle joint, and the coat (jama) should be a little above the bottom of the drawers. The turban (paget) should be tied, and the ends (shamla) left waying behind. Some, however, let them dangle on the right and left sides of the head. Red is the colour of the infidel, perlays from its association with blood sacrifice, and should not be worn by men, though it is permitted to women. The wearing of red by a king was a sign of wrath. The screens surrounding the encampment of the Mughal Emperors were of scarlet, and

BG. ix, part 2, 101; Edwardes, Guzetter, Bombay City, 1 2764.

See Watson, Textile Manufactures: M. F. Billiouten, Bonat.

¹ See Watson, Textile Manufactures; M. F. Billington, Roman India; EB. xiv. 417; Industrial Monographs on Textiles, published by the Governments of the Panjab and United Provinces

^{*} Ain, i. 91. Burton, AN. in 197. v 158

a scarlet underella was carried over the Musalman Kings of the Decean. Bahadur Shah, King of Gujarat, was in wrath, but when his fury was abated by a song of a ministrel he put off his red dress and donned one of green. The family of 'Abhas were black in opposition to the Ummayads, whose family colour was green. The green worn by Sayyids, who hence are somether escalled Sabzposh, 'weaters of green', was borrowed from the old Natatheans.'

According to the Traditions all the hair should be allowed to grow, or the whole head should be shaved. The retention of the scalp-lock (shisha, choff, chontf) is sometimes explained on the ground that it furnishes a handle to draw the wearer into Paradise, and it is said to prevent the pollution of the mouth of a decipitated Masalman from an impure hand, but it scenis to have been used as a protection for the head adopted by the Arabs of the desert.4 The growing of the silelocks (zulf) is regarded by some as a vain innovation (half at) and unscendly (makrah), that is, neither lawful nor unlawful. When boys are first slayed a tuft is often left on the crown and forchead, but this is not the fashion among adults. Some of the frontier tribes wear the hair in ringlets on each side of the head, but this is not the rule among Indian Musalnans. Women generally wear the hair in a long plait hanging behind or twisted into a himi.

The Sonrat or practice of the Prophet was to wear the heard not longer than one hand and two fingers' breadth, and that the moustaches should be either cropped or shaven close. In the Hadis or Traditions it is laid down that if a man does not preserve his beard, he will rise on the Day of Judgement with a black face like that of a hog; and that if he grows his in ustache to such a length that he wets them in the act of drinking water, the water of the Hauzu-likausar, or Fountain of Paradise, will be defined to him, and the hairs at the Last Day will become like so many spits, so that when he tries to make the prostration (s.j.hi) they will prevent him from bowing, and if not withst inding he bends his head his forehead will not reach

[·] French 1 198 * Hayley, Makemmeden Lynasties, 38.1.

² Dec. 4 Ver 113 4 Hell 1, 284; I prince, 1 103.

¹ Nate, Kerlin, Prilm. any Inst. time, Sx.

the ground. The beard (rish, dirhi) is the sign of manhood and hence hazily respected, so that to serve a man by his beard or to put a hair from it is considered a deadly insult. But a take is told of Muhammad Shah Faruqi, King of Gujarat, that he spared the life of a child and provided for him because his hand accidentally touched the beard of the Suntan. A popular saying is 'Darha Khada kā nār', 'The beard is the light of God'. The order of the Prophet was, 'Do the opposite to the polytheists and let your beards grow long'.'

In or ler to avoid pollution it is well to pare the hair over the lips. In Egypt it is the custom to shave portions of the hair above and below the lower jaw, leaving, according to the example of the Prophet, the hairs that grow in the mid lie below the mouth. Or instead if shaving those parts they pull out the hair. Very few shave the rest of the beard and none the moustacke. The former they suffer to grow to the length of about a hand's breadth below the chin, and, in in tation of the Prophet, they do not allow the moustache to become so long as to hide completely the skin under it, or to extend in the least over the upper lip and thus incommode them in cating and drinking.3 Some of the Indian frontier tribes, like the Bangash Pathans, shave the head and eradicate most of the hair on the chin and cheeks, leaving little but the ends of the the ustache, and the local Mullas consider the wearing of a fringe to be improper. A pilgrim told Akbar that the Prophet, seeing a man with his beard cut off, said that he resembled the inmates of Paradise, and probably in imitation of Hindu practice, which the Emperor favoured, it was ordered that beards were to be shaven, but this innovation was soon withdrawn.3 To remove the hair from under the arm-pits and below the navel, to excumerse and to pare the nails are five things enjuned by Herai im or Abraham May God reward him!-but which the Prophet has not ordained. In Sind Musalmans usually shave their heads for the sake of cleanliness and coolness. But the Bal whilet their hair grow long, and those in the hills wear it falling over their shoulders like the Pathans and other

Payer, Mulammadan Dynastus, 413
Lane, MH i 34 f.

^{*} Haghes, 40

^{*} Air, 1, 189 207, 2 8; Smith, Akbar, 257; Elliet-Powsin, v 535

In Il tr bes around them. No Musalman ought to cut his beard, but many Pathans grow a military moustache and shave their chais, while the Khwajis have generally retained their Hindu customs in this matter. For shaving the best days are Monday, Wedin's lay Thursday, and Friday, the other days of the week bear g considered inauspicious.

The habit of dying the fearl is common. In Arabit it is dyed with lanna, gall-nuts, and other preparations, especially salphate of from one part, ammoniate of from one part, gall-nuts infused in eight parts of pure water, but this process is not permanent. In northern India the hair dye (khaid, nusma) is made of oxide of from (bhahan) I ounce, salt 6 grains, wheat flour I owner, mixed with 2 owners of water, boiled and stirred tall the nexture becomes like a paint. When cool it is applied to the heard, and this is bound up with easter-oil haves in a cloth. After an hour it is washed off with an infusion of enable myrobidan (d. vid). Another method prescribes gall-nuts, sulphate of copper and salar moniae, or henna and indigo leaves are graind up in water and applied to it e hair for half an hour?

Village women converted from Handuism sometimes follow the Han in practice of using vermilion to mark the partial of the har as a mark of coverture, but this practice is forbidden by the orthodox. In the Central Provinces and Bombay a powher (kunki) made of turmer c. Lorax, and lime-juice is substituted, this laying the advantage of not injuring the hair or skin. Misalman women usually remove all body hair, except that of the head and eyebrows. Some use for this purpose quicklime or a depilatory (nord) consisting of yellow arsenic one ounce, pounded and mixed with quicklime till the compound assumes a yellowish tinge. It is applied to the skin in a postemicle with hot water, and it must be washed off after a namule or two, as it burns, as well as stains. This admarable invention is ascribed to the learned Sulaiman or

i. 40 The cotten tetaring of a w man a hair is equivalent to a curse against the life free heland, or the implication to the is a slave.

the phrase 'tresser in' (before meaning a slave.)

Notes of Ir according to 70%

[·] R. . 1, : 44. iv. 10).

I-LAM

Schomon, who could not endure the sight of the harry legs of Buq's, queen of Sheba. Some remove the body har with a pledget of in gum (luban slutna).

Certain days are prescribed for bathing. If a person bathes on a Sinday he will suffer affliction; on Monday, his goods will be increased; in Tuesday, he will suffer from any cty of mind, on Wednesday, his property will increase; on Thursday, his property will increase; on Thursday, his property will increase; on Friday, all his as is will be forgiven; and on Saturday, all his aslinents will be removed.

The teeth are cleaned with a twig (dintan, raisingly), t withbrushes which may be made from the hair of the log being forlad len. The trees commonly used for this purpose are the Nin (note: and ruchta) in north India, and the Pila is at his repersica) in the south. Others used for this purpose over the Agara (acquillarea agailbelea). Kille main kā jhar (physicultures mudiflorus), Khajur (phoenix dathisfero), and the Ministry, Baulsiri, Bakal or Bakul (mimus ps cleng) The two is almost a span long, split at one end and heved to make it effer, the end not used being held between the roug and to bile how I with the thumb pressing against the other extremity. Is attirate (manjan) is often made of burnt almost sheds, or of the rest lee tobacco of the pape (gul), maxed with black perper and salt. But common people often merely use charcoal, which is made by burning the wood of the Chebuhe myrobalan (harra, terminalia chebula) or betel-nut (supari, suppari, areca catecta) into emders and pounding it fine. Messi (mis. 'copper'). a powder composed of yellow myrobalan, gall-nut, iron tillugs, and vitriol, much used in India to strengthen the teeth and reduce their whiteness, is seldom applied by modest worms in Sind.3 But Indian Musalman women plead that it is law; .1 because Fatima, daughter of the Prophet, used it. The following is the best prescription: gall-nut (maphal, majurtul, quercus infectoria) 2 oz.; bluestone, blue vitriol (nila tat 41) 2 drachms; steel filings (in the Deceau, bir) 1 oz : chebale or black myrobalan (harda, hard, harld, terminalia cheb. :) ¿ oz.; acacia flowers (kikar ki phali, acacia arabica) \ cz.; some

Burton, Sand Revisited, 278; AN. n 62; Lane, ME. all; Koran,

¹ Mishkat, i. 88 ff.

Burton, andi, 210.

line juice. Pound and sift the vitriol, mix it with the steel frings, and the line juice, and put the compound into the sun to dry, that is, until the mixture turns black, which will be in about two hours; then pound this as well as the other ingredients, sait and keep for use.

The eyes are painted with Surma and Kajal. Surma, Ismid, Kohl, Kahl, is properly antimony, but much of the so-called antimony soll in the Indian bazars is really galena, imported from Kabul and Boxhara. It has been used from time immethorial in India and other parts of the East. It is applied with a probe (washan) in a very fine powder to the eye, or on the inside of the cyclids, to improve the brightness of the eyes not, as commonly supposed, on the eyelashes or outside I de, for which Kājal is used. It is said to give the eye the shape of an almond (budden chaston).2 It is the eye-paint of Scripture,3 and it is said to be a great preservative of sight in the glare of the desert and checks ophthalma. A legend tells that when God commanded Mises to ascend the Koh-at-Tur (Mount Sharr to show him His counterance, he exhibited it through an opening the size of a needle's eye, at the sight of which Moses fell into a trance, and on waking saw the mourtain on fire. The mountain thus addressed the Almighty, 'Why hast thou set me on fire, who am the least among mountains? ' Then the Lord commanded Moses, ' Henceforth thou and thy posterity shall grand the earth of this mountain and apply it to your eyes '. Hence Surma is supposed to be the infraculous substance thus created. The tale current in the Panjab is that a Faqir from Kashmir came to Mount Karangli in the Jhilam District and turned it into gold. The people fearing that in tune of war it would be plundered, by means of a spell turned the go. 1 into antimony, which is now washed down by the rain from the mountain. It is said that if it is used for eight days it will restore the sight of those who have become blind by disease or by accrient, but not of those born blind. It was recommended by the Proplet to strengthen the sight and to

² Kart transla M.tra. The Into-Aryana, a. 14th.

^{- -} r A Larray (word, ")

^{1 2} K. Rata ix. 30; Jen iv. 50; Ezek. xxiii. 40; Burton, AN. 1. 54.

^{4 876 &#}x27;A A

make the cyclashes grow. Kājal, or lampblack, is collected on an earthen plate held over an oil lamp and kept in a box (kajlauti). It is applied to the outer hids and cyclashes of women and children as a protection against sun glare and to ward off the Evil Eye. For this latter purpose it is applied to the eyes of a bridegroom by his brother's wife as he starts to etch his bride.

Henna (menhall) is a preparation of the leaves of Laws 1. 1 alba, cultivated throughout India for this purpose and also found as a hedge plant. Its effects on the skin are those of an astringent or dye, and it improves the hair. The dry leaves are pounded in water or rice gruel ten or twelve hours before use, and then it should be exposed to the sun or to gentle heat. It is applied to the roots of the hair with a brush, after the lair has been cleaned with soap or pearl ash. In five or six he are a deep brick-dust hue is produced, which is converted by the use of a paste of indigo into a bottle-green, and finally into a jetty, lustrous, crow's wing colour. Women often tange with it only the tips of their fingers and the toe nails, while others make a stripe across the knuckles. The shade varies from light orange to deep scarlet, and to olive when long applied. It is extensively used in the marriage rites. The use of it by women is not mere caprice, as it checks perspiration in the hands and feet, and produces an agreeable and healthful coolness.2

Safflower (kusum, carthamus tinctorius) produces a beaut ful red dye which is prepared as follows. Take of the dried flowers 2 lb., put them in a towel suspended by its four corners on sticks fixed in the ground, pour cold water on them and rub the flowers in it as long as the stained water remains yellow. When it begins to get red, squeeze the water out of the flowers and spread them out. After sprinkling them with 2 oz. barilla (sajjikhār), mix them well together. Put the flowers again on the suspended cloth, and pour on them three jars of cold water, keeping the strained liquid from each jar separate.

¹ Mishkat, i. 371; ii. 364.

Burton, S.nd Revisited, i. 324; Mishkat, ii. 363. The 'camphare of the Song of Solomon, i. 14; iv. 13 A.V. is rightly translated 'hant's in R.V.

And to these the page of 20 or 25 lemons, which will change the liquid into a least ful colour. In dyeing cloth it is first soaked in the liquor of the faintest colour, then in that which is darker, and lastly in the darkert, leaving it in each only a few seconds or minutes. The colour is fugitive, and so far no method has been discovered to nake it permanent. Safilower has a mystic scendicance, and cloths of this shade are used at marriages and in various magical rites.

Var. sas kinds of perfamed powders are in common use. "The perfames for men shall have smell, but not colour; the things that women rub on most have colour but not smell." Chaksa is a perfumed powder composed of a variety of odoraferous substances. Take of mustard seed, aloe seed, cotten seed, 8 oz. efrach; wheat or grain flour, 8 oz.; fenagreek seed, 8 oz.; turmeric coloured zedoary, 4 oz.; rush-leaved experus, 13 oz.; poppy seed, sandalwood, leaves of sandal, of each 6 drachms, and various other aromatic substances. The forgrowk seed is tested and mixed with the other ingrements. In using this powder it is generally mixed with sweet-scented coloubled) instead of water. Poorer people use much fewer a greatest to in preparing it.

Abhil-farl mentions three varieties of sandalwood (sandal, cheeder, sandalum): white, yellow, and red. The best is the Macassar (magdsart), which is yellow and ody. The references throughout this work are not to the sandalwood iself but to a perfumed embrocation made by rubbing a piece of the wood on a stone (sandalisa, sandlisa). There are special rules for applying it. This is done with the right hand, and invariably to the right side of the neck first, drawing the fingers held apart from behind forwards, so as to leave four distinct streaks. Then the same is done to the left side, and afterwards the abdomen is merely touched with the fore-finger cupped in the paste, meaning, "May your offspring enjoy good health!" I astly, the back is touched in the same way, rushing, "May all your relations continue well!" Its use for

^{*} Sant I Mahammai Hali, Manney har I ger and I ger y in the I west Promote and thank, J. H.

^{*} M - Ust. 1. 201.

[·] Ain, 1 85, Warr, C.mm. Pred. 12 ff.

ceremonial purposes is much more common in southern than in northern India.

Agar, agarā, calambae, aloe or eagle wood is the aloes or lignum aloes (aquillaria agallocha) of the Semptures. When thrown into fire it smokes and gives a pleasant perfune. It is prepared in pastilles, which are sometimes confounded with those made of benzoin or styrax. They are composed of aloe wood, sandalwood, benzoin, patchouli, liquidan bar, storax, yew leaves, mastic, with sugar-candy or gum. These are pounded fine, mixed up with rose-water and made into pastilles. The best come from Bijāpur in the Decean.

Argajā is a yellowish coloured perfume, of which the common variety is a nuxture of sandalwood, wood aloes, and some odoriferous oil. The following is good receipt: Grand sandalwood and wood aloes with rose-water, add oil of aloes wood, civet, of each 2 māshās or 34 grains; 'itr or otto of rose-jasmine oil, of each 1 rupee weight; nox all together and rich the perfume over the body.

Otto, or 'itr of roses, is said to have been invented by the mother of the Empress Nürjahån on her marriage with Jal angir.\(^1\) In India it is chiefly produced by the distribution of Rosa damascena. It is made by allowing the distribution of water (gulab) to rest for the night, the thin film of otto heir giskinimed off in the morning. It is offered to guests on a little cotton, twisted on the end of a short stick. At entertainments rose-water is served in a long-necked silver bottle (gulabpalsh), perforated with holes at the top like a mulfineer, out of which it is sprinkled over the guests.\(^2\)

Abir is a grateful perfumed powder, the simplest and mest common variety of which is made of rice flour or powder I mango or deodar cyperus mixed with camphor and antiserd. A superior variety is made of powdered sandalwood, zedoary, rose flowers, camphor, and civet, all pounded, sifted, and mixed. The dry powder is rubbed on the face and body and sprinkled on clothes to scent them. A powder of the same name, used by Hindus to fling about at the Holi festival, was formerly made of the rhizome of Curcuma zedoaria, powdered, purified, drub, and mixed with a decoction of sappan wood. A similar powder

Elliot Dewson, vi. 338. * Watt, Econ. Dict., vi, part 1, 581.

was found in a casket recovered from a Buddhist Stupa at Separate I had inwers are laid in eight or ten layers, each separate I by a layer of sesamum seed, which after being left all night is then put out to dry. This process is repeated for ten days when the scritted sesamum is put in bags or jars and finally ground in a press (kolhū), from which the oil drops into a vessel. It is bushly stored in leather bottles. That used by Hanius at the Holl is usually made of barley rice flour or that of the Singhara out (traba bispinosa), mixed with a relidice.

The term Ispand or Squand is incorrectly applied in southern Incha to the sects of Lenna (menhali Lausonia alla). It is properly Peganum harmala, the seeds of which are often burnt mear the sick with the object of repelling evil spirits and the Lyd Eye. It has been suggested that this action may exercise some useful effect is an antisept e. It is presumably from its connex, a with spirits that in northern Inda Handus of light easte will not touch it, and leave it to the sweepers. Akbar used to keep an otherd called Sipandsor to protect his horses from spirits and seeds of Indian colza (sarson, simple glanca, were use I in the same way. It is also be rat during the forty days after porturition, particularly at the deor of the house whenever a visitor departs, as well as when the infant is taken out of the room to be bathed and when it is brought back. It is generally thrown into the fire with some benzoin or benjamin, or with mustard seel and patchoult. The use of neense is unknown in Musalman religious worship, but it is permissable to furnigate the corpse, to turn it at the tambs of Saints and in certain rites of exoreism and magic. The best kind is frankingense, derived from varieties of the Bosnellis, but cheaper substitutes are also used. Foul smelling substances, like leather, are burnt to repelevil spirits.

Whenever the use of flowers is mentioned in these pages the reference is generally to garlands, ne segays, and the like, not to single flowers. The forms in which they are used are carefully distinguished: Bad ha, a long flower chain or garland worn by trile and bridge som round the neck, hanging to the waist and crossing behind and before; Gajra, a flower bracelet shaped like

^{* 59.} x.v. 411 f. * Watt, Ec.n. Lad., v., part 1, 120, 135.

^{*} A.s. 1. 133

a carrot (gyar); Gend gahvārā, flowers forma like the side of a balance, and offered in discharge of a vow; Hir, a string of flowers worn as a nacklace and harging down the treat. Jālīmūīband, flowers forming a sort of network violate to the to the forchead and covering the front part of the head, were critically women; Pākhar, through armour such as that word by the and lorses, an ornament of flowers intended to rights the armour, thrown over the head and holy of a horse. It will armour, thrown over the head and holy of a horse, it will be chā lar, flowers arranged in the form of a sheet, spouder graves: Sarpech, sarposh, a string of flowers worn roughly bend by women. Sebrā, seharā, an arrangement of flowers tied on the fetchard, covering the eyes like a vial, worn by bride and bridegroom to protect them from the livid in Turra, a nesegay or baroput, sometimes used as a flow rornament for the limit.

CHAPTER XXXIII

JEWELLERY.

Tell jewellery worm by Musalmans presents great differences . f type and falson, but there is little that is really dist netive, both remaind women often warms patterns clos by resembling those of the Hindus, this being particularly the case among the thang converts from H relaism to Islam, though, of course, the use of symbols or agains of Haria desties are avoided. Musalmans as compared with Hindas do not invest so much of their savags in jewellers to be sold in times of need. In some parts of the country there is a projectice against wearing gold on the tot. Some class's forbid their women to wear anything save god shove the feet, but solver range be used in the form of analyte or too rings, and if thesis not procurable some chapter sulstanted k pewter or bell-metal is used. In the time of the Propert, when the type of dudy life was simpler, the we trung of gold rags was prohibated? Among Masalmans, as about Harris the permany into tion in wearing jewellery is not for orran cut, but to secure protection against the Evil Live and the attacks of spirits. If necessities use of things suppose I to presess spirit power, such as the wood or leaves of certain trees and placts, the har or claws of tigers or parts of other animals? Min, is a rule, war I tile jewellery except as and to but among the rich tracing classes in western Lidin, lake the Baldas of Merians, the wearing of necklines, wristlets, car-rings, bangles, imper rings, collarattes, or gold chains is C 74 (h)

As or largeto a Ral banical legeral adopted by Islam, Sarah,

2 . 4 xx -, r xx 1, Px. 517 F.

^{&#}x27; Frifert al Inta, lel. 1 25

I was clawful to pray while wears git, cut it if and a patell appropriate

when she was jealous of Hagar, declared that she could not rest till her hands were stained with the blood of her rival. So Abraham perced Hagar's ears, and Sarah was thus able to stain her hands with the blood. Hence came the use of carrings. Musalman women usually wear these rings fixed all along the outer border of the ear, often four to eleven in each. the left having invariably one less than the right. The Tracktions declare, 'Whoever likes to put into the nose or car of his friend a ring of hell fire, let it be a gold ring; wherefore be it on you to make your ornaments of silver ".1 But this law is now generally ignored, and many Masalman women wear a gold nose ring (nath) in the left nostril, and another (bully) in the central cartilage. Many wemen wear round their maks strung with black thread, silver cases containing a verse from the Koran, some charm, or some animal or vegetable substance. 'Verily spells and tying round the necks of children the nails of training animals, and the thread which is too read a woman's neck to make her husband love her, all these are of the polytheists '. Among Musalman women in southern India the ear is often dilated wilely by the use of pegs or pledgets of cloth, each of a size larger than the last. Among Hindus and some Musalmans in the Central Provinces of the flesh of the ear thus dilated happens to be term by account or in a soull. the woman is regarded as defiled and has to undergo special purification. In north India young children, otherwise taked. wear some protective hung from the wast to repel the Evd Lyc. In the south little girls wear a 'fig leaf' of silver with the same object, while little boys wear a conical, clorgated of ject, both amulets having a phallie significance.

⁴ Markint, is. 355. ² H., i. a. 375, 377.

^{**} JRAI. xxxviii. 194: Thurston, Castes, vi. 113. On Masaln in jewellery, see Sir E. Machaan, Monograph on Gild and Siber with in the Punjub; T. C. Hendley, Journal of Indian Art, 1800 7; B. H. Baden Pewell, Handrack of the Manafatar and Arts of the Program, 175 ff.; T. N. Mukarji, Art Manafactur and India, 97 ff.

CHAPTER XXXIV

FOOD AND DRINK

MISSIMANS submit to few of the vexations restrictions which the rules of easte impose upon Hindus, but their association with this people suggests taboos in the use of certain foods some of which are of foreign origin and come down from t coally days of Islam. According to the Kansu-l-daqaiq and t. Shar'- and at the flesh of certain animals is unlawful, that of others prohibited. The flesh of these that are clovenfooted, those that clew the cud, and are not beasts of prey, is lawfil food such as that of sheep and goats deer, antelopes, the lare, the ral bit, the cow, bull, femile and male buffalo, &c. Those that are neither cloven-footed nor chew the cud, like the jackass, &c., are unlawful. Others which though conscious and the second of those which have merely tare no teeth, are unlawful, such as the log, wolf, jackal, tiger, bear I vacua, and the like. 'That which dieth of itself, and boot and swite's flesh, and that over which any other rame than that of Gallath been invoked, is forbidden to you. But . It at shall partike of them by constraint, without lust or w.if dress, no sin shall be upon him. Verily God is Indialgent. Mer fill 12 Although the Imam Azum. Abu Hanifa of Is the less promothered norseffesh unlawful his disciples contrainer thas and, therefore some considering it improper (maken's, that is to say, things from which the Prophet ab-Stance yet did not forbid to others, cat of it. [e of b regardit as unlawful food. Of Lirds, all those that catch proy with the r claws or tear it with their teeth, are unlawful, sich as the sparrow-lawk (shikra, micronisus badius), the Interest falcon Chahri falco peregrinus), and the goshawk thir astur palambarius), the kite, erow, vulture, bat, kingerow,

owl, and others of a like kind. Such as do not seize their priv with their talons, but pick up food with their falls are last,! such as the paddy-bird (bugulā, başlā, araca torra, diek peacock, partridge, quail, goose, snipe, dove, pigeon, and the like. Locusts may be eaten, but all creeping that, s. like scorpions, snakes, earthworms, and so on, are unlawfill. These that live in water are all unlawful except those with soals and the cel (bam), the lamprey (builder), the Katarna, a lett valued fish, which are improper but not probabited, and there that do not weigh less than a Dirham or drachm or more track 11 Man, 120 lb. Others which do not answer trass coditions are unlawful, such as alligators, firstles, frigs, era's, and the like. Shrimps, however, are only probabiled (> . let d) and may be eaten. Fish found deal in water are util evil à tood, but if they be taken out and the afterwards, this is le'd to be equivalent to ritual slaughter ("ab").

The use of wine or sparets (sherebo, he is placed), the informated pulm junce (tari), opaum afam, afam) properties of opium (madad, malak, madat), openin extract (hard here), and the electrary (malake, with other intoxicationally, is, inforbidden. Under the general head of intoxicationally, is, in alcohol and narcotics are generally included. If, he were, probabiled substances, like hog's lard, are prescribed by all process, when in his epimon they are needed to save the life of the patient it is lawful to use them, but not otherwis. What is should not be drunk while standing, except in three cases: "water of the holy well Zamzam, water and other darks her tributed on the road to those engaged in processors (paid, and water used for the lesser ablation (mazic)).

Among the more learned and onlyhtened Masalrakes it is now generally admitted that there are no group is for the refusal to eat with the 'people of the Book' (ald a late at a test is to say, with Jews and Christians. This feeling which prevails among the less advanced Indian Masalrakes is not by due to race pealousy, and restrictions for rowed from the Had shand in some parts of the country it shows signs of all at the

Among Musalmans, as the term for ritual shughter (2011) implies, the killing of animals for find is in the resture of

as extend, a feeting which also prevails among Hindus. An arm of the Book is Missilian, Jew. or Christian, by drawing the kinds a ross the war ipipe, guilet, and curotial artery, but if each two of these are divided the meat is inclawful (harden). Loweless Missilians are not always careful to see that the trial is cut to fore the has actually ceased. The formula used is 'Bonaha's Villa Akhar', 'In the pance of God, the Missilian's

A read Mossiman in Gujarat takes time meals a day: seven of book breakfast of tea and coffee with sweets; a middly read of intervent bread, supplied gavoury meat, ore and virially analysis methods rice; about 7 p.m. a meal of rice and pulse or the book d with meat, with clarified butter or and pulse or the book d with meat, with clarified butter or and is another or plot takes. Most le class people eat three tess claborate made. The poor generally laive two meals: it akks that extill a million millet cakes; at 7 p.m. the and plots with a lattle charter, and as a relish omons or example, water to dynk?

His is use vessels made of brass and other alleys. Musaltalls only those of expert which they are supposed to keep explicitly three holds to limit water-pot (121) they are vessel with a sport (5a 3 to be pot obstant), for cooking a 2 to bles, and or by 11, patch for cooking must, a kind of tray before and ogless (2d 2s) of tanged copper.

I (), grat 'march or not blocks houseful, for the or an day real the whole can be meet more of the rooms of the labes' apertments, and with a servant to bring in the labes' apertments, and with a servant to bring in the labes' apertments, and with a servant to bring in the labes' apertments, and with a servant to bring in the labes where the room of the ment generally extinst and the

The second of th

W 1 2 1 7 2 3 1 1

women after they have dined. As a rule, only very near relations are allowed to dine with the lamily. But as a mark of special trust well-tried friends are sometimes allowed to share the privilege. The room is made ready for dinner by laying a white-coloured or printed cloth (dastrikhican) 1 over a part of the earpet, and by setting a clana or carthenware cup and plate, with one or two spoons, a metal bowl or glass tunbler to drink from, and a napkin for each person. Fruit is laid beside the cups and plates. When dinner is ready the party sit down on cushions ranged round the cloth or on the carpeted floor The host first seats himself at the head of the cloth, the rest of the family taking their places according to choics. Before eating, a brass or silver ewer (aftaba) with a basin is Linded round by a servant, each person holding his hands over the basin on which water is poured and flows into the lassit. After this the more religious before each mouthful say 'Bismillah', 'In the name of God!' Then the dishes are handel round by a servant or passed round, each guest helping tamself. A water jar stands by the cloth and the guests fal their cups from it as they need. At the close the servant again brings to and the gwer and basin and the hands are washed. The children are generally the first to leave, and the clders, bot's men and women, if they have no special business, sit smoking or chewing betel leaf. Among many famines neals, especially direct, are merry, with much talk and laughter.3

The staple dishes of Musalmans are Pulao or stew, Khichari or rice boiled with pulse, and Kabab of roast meat.

There are many varieties of Pulao. The terms Yakhui, cooked ', or Khara, 'saltish', are applied to the complicated stew or broth made of rice and meat. The common kind is made of rice, clarified butter, curds, and spices, such as common,

Thus no provides the Arab Sufra, or skin receptable for helling food, on which the meal is spread, a relie of nomadic life (Burton, Filgrimage, 176: AN 1 184

I have part 2, 111 for Lane, M.E. i. 17 off. There is a good account of a feast at the house of a Musalman noble in E. Terry, I yage to East India, ed. 1777, p. 105 ff. to impare a painting of a feast in Smith, in F.A., plate cavally p. 472. The entertains into a particle, which form such pleasing increases in the life of the higher classes in Persia, are hardly known to Indo Musalmans, W.Ma. 311 ff.

carnamoms, cloves, cinnamon, coriander, comander leaves, black pepper, green ginger, onions, garlie, and suit. Take half a ser or about 1 lb. mutton, four or five whole ontons, a piece of given guiger, two dried cassia leaves, eight corns of black pepper, six quarts of water; boil together in an earthen vessel unt. 11 or 2 quarts remain; mash the meat with the liquor and strain the broth (yakhni). Put & lb. butter into a tinned copper vessel and melt, frying in it the onions cut into long sieces until they become reddish. In the butter which remains fry a fowl which has been already boiled, take it out and fry the dry rice in the butter. As the butter evaporates add the broth and boil the race in it. Then put in 10 or 12 cloves, 10 or 12 peppercorns, 1 preces of mace, 10 or 12 small cardamons, all whole, one dess, respondful of sait, a piece of sliced ginger, and 2 dried cass, a leaves. When the rice is done, remove all the fire from below the pot except a very little, and place it on the cover of the pot. If the rice is hard add a little water and put in the lowl, so that it may imbibe the flavour. When serving, put the lowl on a dish and cover it with the nee, garnishing the latter with a few hard-boiled eggs cut in two and the fried ordens. The difference between a Pulao and a Chulao is that in the former the maxture is done by the cook, in the latter by the guest, who takes with the plain rice whatever delicacy he picases.

Other varieties of Pulão are Babūnē, flavoured with camotible; (Jornia, made like or limary Pulão except that the meat
is cut into very thin shees; Mîthā or 'sweet', made of rice,
sugar, butter, spices, and amseed instead of ginger; Muza'far
shofā, 'safftoned', made with rice, saffron, milk, rose-water,
and sugar, thin and cooling; Muza'far Pulão or Shahsranga,
'six-coloured', like the last, but not so watery; Tari Pulão,
made of rice, meat, turmeric, and butter; Soyā or dill (peucedamum graveolens) Pulão is made with dill added; Machelhi,
Māhī, 'hsh', Pulão has fish instead of meat; Imii, 'tamarind'
Pulão contains tamarind; Dampukht, 'steamed' Pulão is
made by adding the butter when nearly cooked and steaming;
Zarda, 'yellow' Pulão has suffron added; Kūkū Pulão is made
with fried eggs: Degoshta, 'two meats', is made of rice, meat,
butter and spices, excessively hot; Pulão magazāt, 'brain.

marrow', is Mitha Palloweth the ellitorial draw to patience nats, or other fruits. Bryand, "fry his task with a strow. plenty of spaces, limes, cream, and in lk: Tak 2 !5 raw in st. cover with curds, ginger, gerile, and soft, lay asoft for their hours, fry 2 oz. of succei oncons and 12 oz butter in an eartistic pot, take out the onions and three-quarters of the butter and remove it transition fire. Then be 12 do in at in water, a litter half the bole brice on the free line at sprakled with sprayed omons, pura little butter out, repeat the levers of new terspeed, onone and butter as before. Treespondalitt' to Kon r. the wholes pherent to soften the role. Make the carthen put a "tight with pulse their and cook on a charcoal fire; Mitagan (muta), an, "fract meagen") Pulas has meat, receletter at 1 sometimes peneapples and nuts: Kash, H.Jan, Bant or Claric ki dal Pulao is made of gram, wheat, meat, and space. Labour Pullo is made of cream in a siver ash, with not keriels, sugar-candy, butter, rice, and spice particular's at sect. Jaman Palar is made of the Jaman fruit (come apare for a ... Titar, 'partndge', Pulao is like Yakini, but partness and used instead of meat; Bater Pulao as its name in parts, is male of quals; Kefts of forced must halfs highly speed; Blari thali of meat with wheat flour or pulse: Khiri chake i of meat, vermicelli, and green pulse.

Khasbari, the Anglo Indian Kedgeree, is thus main 1807. ming pulse (placedus rad atas) fract slightly in a little leatter, a process called baglarna Sprakle a lattle water en it whose it is on the fire and then book it in I plat water in a first election. sessel. When it is soft take it of the fre, put for lutter into an other smaller vessel and when it is nalted throw into at a landal of sheed omons. Fry til tley become reliks, and then remove from the fire. To the remember butter add 80% washed rice and fry a little. Then add the pulse with the water in which it was boiled and two pairs of slacing age. When the water has mearly evaporate by duce the first elector and put there on a pet coxer dals' ake at claim de al. "to give t brath's let before dong so all lear 12 doves accomplete processed finace. 10 or 12 pappercorns, 2 detect cass at laves, a dessertspokuful of salt at decover up. This is Sale bor two to t Kind and When a yellow colour is distrol and position

there e about the size of a pea with the pulse. When served up, decorate with four hard-boiled eggs and the tried onions. I had or 'boiled' Khienari is made of rice, pulse, hot and cold spaces, the former being pepper, cloves, mace, cinnamon, eard in institutes; the latter chillies, omons, garlie, ginger, container, cummon seed, tain smol, &c. Kash Khiehari is the same as the last with the addition of meat. Bighari or Qabūli Khiehari is like Ubād, but made with hitter, and Bhūni, or 'roasted' Khiehari, has still more butter. Khiehra is made of the act had act with as many kinds of pilse as possible: for and wheat with as many kinds of pilse as possible: for and what with as many kinds of pilse as possible: for and what with as male of their sindeposition, balar (dilach slablab), maximals radiation, like a cat and cations, balar (dilach slablab), maximals as a hadron. Sholi is Khiehari with meat, Shartawa, with at meat, note than.

Received. Receive prepared in various ways: Khushkā or Brāt, bedel; Utāli, parboded and dred in the sun, a form in war had is much used and preferred, as it has a refer flavar: Ivioji, in the Decemping, is rice grael; Tariva Basika ara is boded race kept in cold water over-night, and us day the poor text morrong when it has become sour; Cada or Bagiariakhushki is fried rice; Gulathi, rice hoiled to a pap to which batter is added, reconstituted as easy of digest in to those suffering from bowel complaints.

Breed triffe is leavened or unleavened. Nan or Roti mait man is lay at thread bake I in an even, leaven instead of yeast being us that little cakes pressed against the inner heated sel softhe overetenery; Bagerkhani, while is soften take its name from that of its invertor, one Blift Klan, differs from the last only notine; Gladfilla, 'oxeved', is so called from its found shape; the zalan, 'extended', is et a lang shape : Shirmal is sweet the floor bong kroad I in malk; for ia or Nan dakhila is large and round shaped; Qurs, round, like the sun's disk; Ph., kl., 'swellen', Khamir pholki, er Nan pao is made with yeast hismail flat cakes; Klamitineti, or law ned freed, is that used by horresears. The world freed is of many kinds; Rott, as havered wherein esk sticked on no earth on or or night of which the our mon Chapter is a summer and there is keed, Samosa or Said si, a timecornered piece of pastry mode of minor heat; Mithi Pati, than sweet cakes fried in butter or oil; Parata, a roll made of flour and butter; Phiki Püri is plain, insipal fried cakes; Khajūri, 'like a date', is sweet bread shaped like a date, made of wheat flour, popry seed, coco-mit kernel, mixed with water, cut in small pieces and fried; Satparātī Rotī, 'seven crusted', is made of layers of them cakes, every alternate one buttered and sprinkled with sugar, the whole fried in butter or toasted on an earthen or iron plate: Plani, 'foam like', is made like the last, but smaller in size and without sugar; Matkula is wheat flour paste, sweetened and formed into a long shape by handpressing, steamed like a boiled dumpling; Baldar, 'twisted', is a wheaten cake with butter in separate layers, like our pastry; Puri are cakes fried in butter made of three kinds with fruit, meat, and pulse, like patties: Laungebura, 'clove-like', or Besan ki Roti, are cakes of gram flour fried or plain; Matthi Roti or Qimaq is made of flour, white of eggs and omons, fried in butter; Chalpak, a thin cake fried in oil or butter; Child, a than cake of pulse meal; Khātā or Mīthī rotī, saltish or sweet bread; Andon ki roti, bread in which eggs are mixed; Gulgula, made of wheat flour, sugar, curds, with anise and cardamom seeds, made into balls or dumplings and fried in butter: Dala Bari. Mash Dabi, flour of pulse (phaseolus radiatus) cooked with butternalk; Roghandar, bread with plenty of butter.

Roasts. Kabāb is meat cut into thin long pieces, dried in the sun and roasted by placing them on a spit over live coals or frying in butter. In North India Sīkh Kabāb consists of bits of meat with alternate slices of onion or other condiments, fixed on a spit and roasted over a bright charcoal lire. The Kabābfarosh, or seller of such dainties, sells also Golā or balls of meat and Prasandā, a small cutlet-like delicacy prepared in a fryingpan. Koftē Kabāb is meat hashed with hot and cold spices, tamarınd excepted, pounded in a wooden mortar, made into flut cakes and fried in butter; Tikkīkā Kabāb is a South Indian name for similar meat balls, with spices and without tamarind, fried in butter; Husaini Kabāb consists of pieces of meat with salt and lime juice and toasted over a fire. Shāmī, 'Syrian', Kabāb is chopped meat with all the aromatic and cold spices, except clulhes and tamarınd, green ginger, and

lune juice, made about a finger thick and fried in butter. Kalejë kā Katāb consists of the liver, heart, and kidneys, cut into small pieces fixed on a skewer and roasted with salt. Laddû Kabāb which is shaped like the sweet balls of that name, is made of chopped meat with all hot and cold spices and aromatics, green ginger, and lime juice, formed into balls and roasted over a fire, the balls being tied up with string to prevent them from falling asunder. Patthar ka Kabab, or 'stone-roast', is used on a journey, slices of meat being roasted on a stone which is heated by fire lighted on it. Machehhī kā Kabāb is roasted fish, Qaliyā, broiled meat dressed with any condiment and usually eaten with Pulão.

Curries are of many kinds. To make Salan, 'saltish, sprey', wash some meat in water, put it into an earthen or metal vessel and either let it boil in its own juice, which will be sufficient if the meat is tender, or add a little water. Then a il batter an i spices and stir it well. The following is a more common receipt for good curries: 4 oz. butter, or half that quantity if the meat is fat; or if a dry curry is desired, 2 oz. outons, 2 or 3 cloves of garlie, 3 drachms of turmene, cummin, at I communder seed, 3 red chillies, 4 or 5 corns of black pepper, i oz. green garger and a teaspoonful of sait. The spaces are all to be ground separately on a stone (sil), adding a little water when the substance is dry, the conander seed being previously torsted to improve its perfume. Put the butter into an earthen pot or tinned copper saucepan; fry half the quantity of orions cut in long sices in it, and when they have become yellow-brown in colour take them off and set them aside. Then aid the remaining butter to the neat, mix it up with all the spices and cover it up; remove it occasionally, at 11 fore the meat is su ficiently done sprinkle a teaspoonful of water over it. If much gravy is required a proportionate q, intity of water is ad hol, but the drier a curry is the meer it tices. Dopayaza, so called because it contains a double quality of omons quight, and others have no gravy. The fina guarehents are sametimes albd to ingree the tas are draeless valeases, drol come at a kermals, or essence it is benut, made by rubbing rasped on a not with water tor ghar abetselften militeregrenorder in angles. and other fraits, lemon grass hopens p = n nar fus , fenugreek, the bases of which greatly and rose a carry.

The varieties of materials used in curries is very great; various kinds of meat, flour of different kinds of grain, and vegetables which it is unricees any to describe in ditail.

Curry powder. The following is an execlent receipt for curry powder: Take of powdered turner, 20 teaspoonfuls, red dræd chilles or cayenne pepper 8 teaspoonfuls, our ander seed, curnman, dræd cassia leaves, of each 12 teaspoonfuls, and mix them together.

Sweetmeats. The varieties of sweetmeats (slatin, natural) are innumerable. One of the favourate kinds, Halsa, is made as follows: Time wheat flour (sujh 2 lb., fract in I lb. butter, to which add 4 to 6 lb syrup, 3 rupees' weight of coco nut sernel, { rupee weight of spies, I stick car among 10 coves, 10 cardamons and a little ansacci, and it is over a fare. In Akbar's time Halwa was made of flour, sights and butter, 20 lb. of each, the whole providing 15 dishes.

Sterbet (sharbat) is a solution of sugar in water or of sugar-candy in rose-water. If lime piece is added it is call debt as call debt as call debt and Abshora. Another variety is made of the best Damesons planes in water, with lemon or orange part and sugar. Other kirds are made from violets, honey, raisin piece, &c.

Pickles (delate). To make mango pickle, take 3 m green mangoes, split them in two, take out the stones and dry trem in the sun for three days. Then take 4½ oz. of turner of 3 proz. gashe, 6 lb. s.dt. 1½ oz. mastard seed, and the same quantity of comander seed toasted. Mrx the spices togeth r and lay the mexture in alternate layers with the mangoes. Add 9 oz. gasgen or sesaneim oil, or as much as will cover them.

Curis, cirdled in ik (dishi). Dahi differs from curd as prepared in Europe in being practically sour boiled milk, the fern enting agent being added when it is nearly cold. And the milk being boned immediately as obtained from the cowie netains all its fat or butter. In this form it is called Sārā, at it if kept hot may be accumulated for some days till sufficient has been collected to make Dahī. Whole-nalk Dahī contains too much fat to be made into cheese. It is, in fact, cream cheese is The ferment used is a little stale Dahī, tamarind or line jack.

CHAPTER XXXV

INTOXICANTS, STIMULANTS

Opicm (afgin, afin) is the inspissated juice of the opinim 1" py thurpater sommiferum) It is used in various forms by M. salnabs, particularly by those living in cities, but in rural d stricts the Labat calopium-cater, known as Afyunchi, Afimchi, Plank, 'drinker', or Shahdmakkhi, 'honey bee', from his for his sofor socces, is rarely seen. Opium is taken in the form of palls, followed by a little sugar or sweetnicats, or dissolved in water, and, if this inquire, strained or mixed with suffron. This last, the liquid form, is called Kusumbha, 'saffron', and is e Bar only used by Rapputs. It is often taken in moderate q ant. 's to flavour tobacco and as a febr fage and stimulant. Though much evil results from the excessive use of the drug, the denoral zata a said to be due to it has been much exagg rated. Very mederate consumers take about 1 To 5, 189 grans Tray, 11 662 grammes per month, and the average consampt in by an habitual opium-cater is believed to be about 5 To a per monsem. In some cases it has been reported that as now it as a Tora colay is taken booked in node. The worst forms of the crag an Chamlu and Madak er Mehol. Chandu es made by staping apara in water till it becomes soft, when it is been an istrimed. It is thus reduced to sympage com, quantity, which is kept for use. The pape (has been a che med with a wire opened and the Chairman is acuted in the flare of a Large till it becomes soft, when a 1 the is placed in the pare low! (Ice 2), I glated and inhall d. Madak or Mada I s made from the symp of opium as above discribed, or more usually from the inspissated pince (pissae) of the opining which separates as it dries after being injected from the especies, and this jude when collected on his seknown in i. rth in India as Kafa. This syrip is a xed with chopped latel haves, paper, acada leaves, carlations or chapped cer there, and it is sold in balls. Charlies smoked in a

[·] Tol, Annale of Laplacities and a rate, a rate, [41]

special pipe (mgāli), but Madak in the ordinary tobacco bowl (chilam, mahrā). A form of opium constantly mentioned by the older travellers is Post or Koknār, a decoction of opium apsules, which was administered by the Mughal Emperors to princes or other men of rank whem it was desired to reduce to adiocy or remove without scand il.

Among the preparations of hence, Blang, also known as Siddhi, 'accomplishment', Sabri, 'green leaves', Thamiai, 'a cooling drink', Bijayā or Vijayā, 'conquerdag', Bētī, 'sprg, flower', is the dried larger leaves of either or both to e mak and female plants, whether wild or cultivated, of Cannabis satica. Charas is the resmons substance that appears spontaneously on the leaves, sterrs, inflorescence, and fruits of the hemp plant when cultivated in cold and dry regions. Gan, a is the dried flowering tops of the cultivated female plants, which become coated with a resincus exudation from glan jular hairs, very largely in consequence of the r being deprive left be opportunity of firming seed. Black is prepared by maxing black perper with the temp and crushing the naixture on a stone slab (vd) with a refler (latt). This is infused in water, strained and drunk. Blang butter chang ship is made by boding Bhang in nolk, skimming off the co-vin and furning it into butter; it is use has an anesticitic by native surgions. In the Dicean the honpleaves subdiffure washed in water to the amount of 3 drawlins, to which are alled \$5 grains black pepper, cloves, nutneg and mace, of each 111 grains. This is triturated with 8 oz. water, milk, juice of watermelons, or cu umber seed, strained and drunk. It is often drurk without the spaces, which are believed to make it is are intoxicating.

In the case of Charas the exudation is collected by a man who envers hinself with a blanket and runs through a hemp field, thus absorbing the gum with the dew adhering to the leaves. The blanket is then scraped, washed and wring. The predicts are made into an electuary of which five grains mixed

J. Fryer, A New Account of East I I van I Fersia, Hakleyt Society, i. 92; i.i. 193; Berner, Transle, 100 f.; Ed. t-Down in, vo. 131.

The S. ldh.cs, in Hindu belef, are semi-decime to as who dwell in the upperair. Project 178 ff

with tobacco s smoked and proves speedily intoxicating. In Suel it is never eaten raw either for intoxication or as a medicine, but it is either smoked or eaten in the form of an electuary known as Majun. Bliang is said to terrify the con-Sumer, to make him speak in an animated way, and to keep ham armed against any efforts to make him reveal confidential hatters Ganja is used by rubbing the leaves between the hands are I smoking it with tobacco, but it is also smoked by it elf. Ma'jūn is an electuary taken internally by Musalmans, partial, hely the most dissolute, as a nerve stimulant, intox out, and for the relief of pain. An overdose not infrequest's causes mental derangement. In the popular behef it gives intoxication (kaifa), vigour (questat), and it is used as an aphrodistae. The class ingredients of this electuary are Ganja, malk, butter, poppy seeds, flowers of the Dhatara or them apple, powder of Nux vomica and sugar. Another respit is as follows: Take 2 quarts malk, put into it 2 lb. Cat a beaves and boil till the liquid is reduced to 3 lb. Take out the avesant coagulate the milk by adding a little sour to lk (later Next day chart, it and separate the butter, ad ling will cloves, noting, cloves, mace, saffron, of each 3 drachms, Signrea dv 15 drachms, and boil till it fern san electuary. Or, more supply, the leaves of the hemp are fried in butter and strand and the residue is drunk with some sugar, or the l. , ror is todal with sugar until it acquires a consistence 8 35 (6 'v t) k to form cakes when it cools. In the north of 16 to 6 the of B. organo added to 4 lb, clarified butter and 70 lb s gar. It Blung is souked for a night in water and fixte as the water is draued off. A little butter is melted in a; it and the Blang is moved with it. Water is then added, a: It. n stare sheled with the Bhang becomes soft, when it is stranged and pounded into a paste. This is then bailed with the rist of the sugar and milk. It is allowed to harden to dry right left into small process. Two squares are enough the assembly ration to an orlinary person. People sellom her ments i to taking Maijin, and it is usually employed as a sexual standant and as an excitant to delaucha?

Tobaccous known in northern India as Tan Elki, the Islan form of the Spanish tobacco, from the American name of the plant, thus slowing its foreign organ. In the December is erdled Gudáků or Guráků (gur. 'raw sagar', Telaga, cia, 'leaf'). Most Musdmäns snoke or claw tobaco, or use smulf, and women smoke and smatrasclass. Inte Parjab Shi'as snoke tobacco in a clay bowl o belong that the Mullas of the Sunta Path and discourage sincking and the use of Charas. Musalmans very generally use the Haggierry powith a ster i. while H.a. his often prefer the small hard permanent a convenut lowl, which can be builded in their care man transfer and carried while travelling. But the use the garettes is rapidly mercastic. The right to use the easte or trading is is carefully restricted, and exchange it in its test is a common form of so all by cott (hu, papaniha liberal in the ditoria es a man to smoke or drank water with his fell was a link to know, which is famous for its tobacco, it is more plan (subsect formented (thandra). In the former the draft, dispers i bond in vel with its own weight of course sugar (states. Islandia telacen is made by alling to the leaves trisk at lapters. Clewing tobacco (Chant, surult, 'from Sarat') is stoped with green in red ochre and dried. The following are approved recepts for pipe tolerco in the Decean; 8th, tolucco leaves, 8th treade, 1 lb. preserved apples, cr. as a substitute preserve t pine-apple or jujube ther, zizyphus popular, 1 lb. ras is, 1 lb. conserve of roses (and and). These are well per tabel tog ther ma wer bu mertar, put mie an carther pet, the reachest which is made acretight, and it is buried at lergo and for three must he fore being used. If speed tobacon be dested, they add Pega cardamans, cubels, sanishwood, patelouli, and spikenard, 8 oz. of cach, and max them well together before the

IT has we note that into the Indian leaf, and the hat man, And lags, we a curles a substitute interpretation its to make the make the Hambers count Hambers, have the was alvested to the variety Process due to credit flavors convert to the part and the kewell of the process of the first port.

Palera, for al Narrator, 283 f.

put is buried. In he Panjab the spices comprise preserved apple, conserve of roses, drud betel leaves, a kind of scented we of (mershahala), san falwood, wild jujube, and the pulp of the Amaltas (cassia fistula). Tobacco without spices is considered the most wholesome, and if it is duly fermented underground it becomes mellow and agreeable. A mild tobacco (halka, phobi, is distinguished from the strong (kaura) by placing a little on the tangue and seeing if it causes irritation. If a mild tobacco is desired, wash the leaves a few times in cold water and then dry in the sun, then pound. Another receipt is as follows: Take of good tobacco 40 lb., raw palmyra sugar 10 lb., a za n. dhō (uperus rotundus) 6 drachms, twenty ripe plantains, 10 wood apples, 6 drachins cloves. Pound all separately, except the tobacco and sugar. Then mix with them 41b tobac o and sugar; make eight divisions of the remaining tolacco and sugar, grind one as a time well with the mass, add them all together and knead them well with the bands. Then bury the compound for a month in a dunghill.

The common tobacco pipe (huggā, galigan) consists of three pitts: the bowl (chilam) containing the fire and the tobacco; the stem whether snake '(nanchā) on which the pipe-head is two; the lowl containing water or rose-water. The pipe used by rich people is often a work of art. That used by middle and low-class people is of the same shape, but the bowl is of clay the Stim of wood, and a coco-nut shall serves as the water bowl.

Soulf (sanglad, mis) is dry toleace powdered and perfumed. In eastern Bengal it is rarely used except medicinally, being self-to-cure health less by eliminating morbid laimours from the larger. The best comes from Ber ares and Masulipatain.

For highting the tobacco specially preparal balls of charcoal theorems used. They are made of tamarind or Pipal (forus religions), artical, may be with acadia grim, molasses, and rice grack.

The use of Betel (place) is habitered among Indian Musalmans of both sexes. But I leaf is the produce of a perennial erceper open better probably introduced into India from Java. It has been used from very early the sand is dewed generally in a packet (term an engithe lower classes the haf being generally

[·] W . Att . I . , fat , a & Trades, 113.

mixed with areca nut (areca catechu), known as Supārī, hme and Kath, a crystalline substance produced from the tree Acacia catechu, and by richer people with cardamoms, camplior, and other spices. 'It is somewhat astonishing that a narcotic stimulant so much used by all natives of India should have attracted so little attention in writings on medicine. . . . But no European physician in India seems to have experimented on the value of the drug as a tonic, stomachic, and slight stimulant. Acting on the great reputation enjoyed by Pan all over the East, and on the remarks made on the drug by such early travellers as Marco Polo, Dutch botanists and physicians have used it experimentally, and have come to the conclusion that the chewing of betel leaves does promote health in the damp and masmatic climate of that country '.1 The junce stains the teeth and mouth, and in popular belief it is an indispensable adjunct to a woman's beauty, and it is said to distinguish a man from a dog. The distribution of betel is a prominent act in the reception of visitors, when it is recognized as a sign of closing an interview, and at Darbars or public levees. The usual ctiquette is that when given from the hand it in plies the superiority of the donor, when presented in a silver or gold box it implies equality. The giving of betch probably owing to its supposed spirit power as a stimulant, assumes a sacramental form. Among the Rajputs it was given before going into lattle or on dangerous service.2

^{*} Watt, Econ fact, vi, part i, 255. On the popular view of the value of betel, see Ellist-Dowsen, in 114: 465, i. 72

^{*} Tol, Annals of Rajasthan, 1. 346, 351, 481, 572, 570; 11 919, 1040.

CHAPTER XXXVI

GAMES

CHESS, one of the most universal games, known as Shatranj (chaturanga, 'an army arranged in four divisions'), is the only game allowed to be lawful by Musalman doctors, because it depends wholly on skill and not on chance, but the Prophet is said to have denounced it.1 The difference between European or Frankish (farangi) and Indian chess is thus stated by Sir R. Burton 2: The queen is always placed to the right of the king; pawns never move two squares, and when one reaches the end of the board it is changed for the piece belonging to the particular square attained; a checkmate wins the game, but when the antagonist loses all his pieces, except the king (fcourse, only half a game is reckoned. Finally, what we do in one move by eastling with them takes three: the rook must be moved to the next square to the king; the king makes one nove like a knight beyond the castle; the king takes the square next to the castle. The game called Turkish (rûmī) is puzzling to Europeans owing to the peculiar use of the queen and bishop. It invariably begins with the queen's pawn two square, after which the latter piece can move only one square obliquely, and must take other pieces and give check in the same way. The bishop moves obliquely like the queen, but passes over one square even when it is occupied by another piece. Another modification, originally derived from India, is called Band. Its chief peculiarity is that when any piece is defended by a second, provided the latter be not the king, the former cannot be taken. This, of course, protracts the game considerably, so that two or three days may clapse before checkmate can be given. Again, in

^{*} Same, Korda, 80, 93 n to; Machbit, m. 373. There is much dispute to sanding the origin of the game (EB, vi. 100) ff.; H. J. R. Murray, Haster of these, Oxf. rt, 1913,.

¹ Smith, 232.

Indian chess the king makes a knight's move, and may only do so if he has not been checked. When making this move the king may not cross any square commanded by an opposing piece, nor may he move into check. In the first game either player may make the first move, but for the second game the winner of the first has the move.\(^1\) Another very curious rule is that onlookers and visitors may express their opinions regarding the moves, and the players may not object. The onlookers have also the privilege of pointing out an illegal move.

In Ceylon the only variations from the English game are the absence of castling; the additional power of the king to jump at any time as a knight until he has been once in check; the limitation of the first move of the pawn to a single square; when any pawns reach any of the last squares they can become only the piece that was in the same colour or line of squares originally, provided such piece has been originally captured by the enemy, so as to be available for replacing on the board.²

In Bombay 'as ordinarily played, chess differs from the European game only in one or two points. These are that only the pawns of the king, queen, and eastles can at starting move two squares; that the first move of the king when not under check may be the same as a kingle's move; that only the king's and queen's pawns can become queen; and that, if it goes on till only five pieces are left, the game is drawn. As played it is noisier than the English game; each player has several friends to back him, and every move is the subject of stormy discussion. Two other varieties of the game, the Persian and the Hindu, differ much from ordinary chess. The Persian game is called Zarāfa, 'beauty, ingenuity', played with more squares and pieces. The Zorībāzī, or Hindu game, uses the ordinary board and men, but with the rule that no covered piece can be taken '.3

Nard or backgammon is played by men who have been in Persia, or who have learned it from natives of that country or

¹ G. A. L. Sinha, The Chass Ameteur, July, 1909.

⁴ H. Parker, Aren't Coghin, 556: for cless to Persia, see Wills, 97

^{*} BG. ix, part 2, 173.

from Englishmen. Persians call it Takht-I-Nādir Shāh,

Nā lar Shāh's throne '. 1

Pachīsī is the most popular Indian game. The board consists of four triangles with their various sides so placed as to form a square in the centre. Each rectangle is divided into 24 small squares, each consisting of 3 rows of 8 squares each. It is usually played by four persons, each of whom is furnished with four ivory or wooden cones (got, goti) of a peculiar colour for distinction, and takes his station opposite one of the rectargles. His pieces start one by one from the middle row of one of his own rectangles, beginning at the division next to the large central space. They then proceed round the outside rows of the board, passing, of course, through that of the a lversaries' rectangles, travelling from right to left, i. e. contrary to the course of the sun, until they get back to the central row from which they started. Any piece, however, is liable to be taken up and thrown back to the beginning, as in backganation, by any of the adversaries' pieces happening to fall upon its square, except in the case of the twelve privileged s places which are marked with a cross. In that case the overtaking price cannot move from its position. Their motion is determine I by the throwing of six or seven cowry shells used as dice, which count according as the apertures fall upperthost or not. One aperture up counts 10; two 6; three 3; f ur 4; five 25; six 30; seven 12; and if none be turned up it counts 6. A throw of 25 or 30 gives an additional move of 1. At the last step the throw must amount to exactly 1 more tran the number of squares left to make the piece go into the central space that is, as we should say, off the board. If it happens to stop in the last square, therefore, it cannot get off t.l. the player throws 25 or 50. The players throw in turns, and each goes on till he throws a 2, 3, or 4, when he loses the It is the same number by thrown twice consecutively it does not count. The game is generally played with six convies, making the highest throw 25, the six apertures up then Contact 12. Hence it is termed Packisi from packis, 25.

Nier Shift, King if Persia, to seed Lelm in a D. 1739. For the zame, so Burn, South, 202: (N. x. 132. According to Fershia a 176 at was invested by 1 land, Mar, monster if the Persian King. Nieuland

The board is used as a carpet, ornamented and marked with different colours of cloth sewn on it. It is sometimes played by two persons, each taking the two opposite rectangles with eight pieces, and playing them all from the rectangle next to ham. The game continues till three of the players get out, and it is never played for money.¹

Pachisi is an anciert Hindu game, is presented in a painting in the caves of Ajanta, and boards narked out in marble squares in a quadrangle in the Agra fort and at Fathpur Sikri were, it is said, the places where Aktar used to play the game, using slave girls as the pieces. In Sind Clanarpisi is simpler than Pachisi. The board is divided into twerty-five squares, and each player has four pieces with the same number of cowries. The latter are used like died at backgammon to decide the number of squares to be moved over. The name is derived from chanar, the technical term when all four cowries fall to the ground with the slit upwards, and pist when only one is in this position. The game may be played by either two or four persons, and he wins who first reaches the central square. Whenever a piece is in one of the crossed s piaces it cannot be taken by the adversary.

Chausar, 'four-limbed', takes its name from the cross-like shape of the board. It is played chicily by men, Pachisi by women and the poor. The game is played either by four players with four counters each, or by two players with eight counters each. In shape the board is like a cross of four rectangles, the narrow sides placed so as to enclose a certral space square in shape. Each rectangle is marked like a class-board eight squares long and three I road. Starting one by one from the middle line of his own rectangle and from the square next the central space, the player sends his four cownes round the outer line of squares till they work back to the starting-point. The difficulty is that, as at backgammon, the pieces, unless protected, may be taken up by the other player, and have to begin again. The game goes on till three

¹ S.r. E. B. Tyler, JRAI. v.il. 116; Marray, op of 31. Tempi, Legends of the Punjul, i. 244 f.; Elix, part 2, 173. On the Burmese from ef the game, Shway Y. e. The Roomers, ii. 83 f.

¹ BG vs 528 | Synd Michamman Latt, Agen, Historical and Indian, 86, 142 burton, Sindh, 234.

of the players succeed in working their men round the

Chaupar is played on a cloth board in the form of a cross. Each arm of the cross is divided into twenty-four squares in three rows of eight each, twelve red and twelve black. In the centre where the arms meet is a large black square. The cross is called Chaupar, the arms Phānsā, the squares Khāna. On this board are played two games called Chaupar, but technically one that is played with dice is called Phānsā and that played with cownes Pachīsī. Another variety is Chandal-mandal, a favourite game of Akbar.²

Dice are known as Pasa or Dhara, and the game Qimarbazi or Juabazi. It is played with four-sided pieces of ivory, about two inches long and one-third inch in diameter. The sides are marked with an ace (pāon), deuce (duo), enque (panjo), and sine (chakko). A set of three dice is generally used, and when not combined with any other game, playing with these is called Jaa. No skill is required and the highest number wins. The game is prohibited by British law and forbidden in the Korān.

Cards (ganjifa, tas) are played with two kinds of cards: Augrezi or English, a pack containing 52 cards; Mughali 96, the latter divided into eight suits, each of twelve cards: Badshah, 'king', Wazīr, 'prime-minister', and ten from 10 to ace. In Gajarat in the common game three players use eight suits of round cards, twelve cards to each suit, i.e. 32 cards to each player. Of the eight suits four are major and four minor. The major are: Tāj, 'crown ', Safed, 'white ', with a mark representing the Moon, Ghulam, 'slave', Shamsher, 'sword'. The minor are Chang, 'bell', Surkh, 'red', with a mark representing the Sun, Barat, a 'Banker's bill', Kumāj, Kumach, Kumash, 'an unleavened cake'. In the major sats the value of the cards runs: Bādshāh, 'king', Wazīr, 'prime-nunister', 10, 9, and so on to ace; in the minor, Balshah, Wazir, acc, 1, 2, and so on to 10, the lowest. The major cards of a suit are trumps. By day the Sun set, by night the Moon set is the superior. The person playing the Sun may

¹ BG. ix, port 2, 173.

² Ten ; le, . p it , i 243 f. , Ala i. 303 f. Plate xvii.

[·] Birt n., : g est , 203.

be paid in cards of either description, discarding the lowest. Cards are shuffled before being dealt. He who holds the Sun starts the game in the day, and the holder of the Moon by night.1 The game played by Akhar was more claborate.2 In north India the suits are: hearts (phn 'betel'), diamonds (Int, 'brick'), spades (hukm, 'order'), clubs (charayi, 'bard'). The cards from 1 to 10 are ckka, duzzi, teggi, chanki, pan i, chakka, sattha, attha, naida, dalda, Ghulam, "slave", knave. Bibia queen, and Badshah, king. The ace is the highest card of each suit. Three persons only play, and the two of diamonds (Int ki duggi) is descarded, thus leaving 51 cards, of which 17 are dealt to each player. No trump is turned up, because spaces are always trumps, and the holder of the ace of spades leads. There is no partnership, each player playing for himself. The play and deal pass to the right. To deal a card is tas bantua, to play a card pattà phenkud, to play winning cards var karra, Thus tas is the pack, patta a single card. To lese is kladic: kis ke upar khelil hour, "Who has lost?"

Miscellationis games are very numerous. Odd and even (tag-juft, naicha mutth, bharmutth, Mughal Path in) is play d like draughts on a diagram sket had upon the groun! or on a board or paper, using sixteen cownes or 'men'. A varety of this in the Decean is Madrang im, played with four tigers and sixteen sheep. To fly kites is Patang or Kank in wa urana. The game is played with great enthusiasm not only by boys, but by el lerly men, the kite being square, without a tail, and the string strengthened with starch and covered with pounded glass to help in cutting the kite-string of an adversary. Pigeon-fly ng is most favoured in cities, the owners frantically whas'ling and waving flags from the house-tops to recall their own or to entice the birds of a rival sportsman.5 Akbar called it "Ishqbazi, "love-play", and delighted in it." Chaugan or polo was a Mughal game and it was played by the earlier Sultans of Della. About 1864 it was revived by Europeans, being copyfrom that played at Manipur on the eastern frontier, and By'r

¹ EG 1x, part 2, 173.

¹ Hoey, Mor , aph on Trade and Mar for tures, 188.

^{*} Mrs. Meer Hassan Alt, 216 f. * Mann 1. 1 1 5.

^{* 40}m, i. Com if.

and Ca trail on the north-west. Athleties include cricket, for the law, and control in the Decean, losslet in north India), the use of heavy dumb-bells or clubs (mugdar), and raising as istratelying the body on the feet and hands (dan l). Games with feta mg swor is an imparter staves form part of the Muharram ecobrations. Cocklighting is still practised in out-of-the-way places, and Mahammalans keep fighting quarks, amadus its (lab), or partialges, but the keeping of such birds is goot ally confined to ne er-do-wells.

C1-12 11/11

I games of chaldren are like those played by Hardus. An ang them may be mentioned: Aghazap, marbles, of which I specied sari, throwing murilles into a hole, is a variety; Yki'ki waga is played with mobiles and two holes, the player countries one each time has marble strikes another or goes into a ' ' : Andt l'a Balshan, ' the blind king ', is a kind of bl.nd. man's teaf; Ankla mechadi, mull awal, mundawwal is blind tron's heaft, known in Bengal as Kani makkhi, "the one eyed thy ': Big at skii is the garne of the rand goats, sometimes thateen of each; Baroschhapjā, cklārā, datāra is another karl of blank non's buff; in Büjl ä-büjl i a chile's eyes are 1 - titp and bus saked to teal who touched lam, and until he succeeds in guessing he is not released; of Banti chain luith, rear two varetas, one Uran-clauda, in which a capas thrown into the ar, and whoever eatches it palts the others with it as they run away, and Banasah anda, in which a stone is set up tawall at while to characters and (denote) three than at I whater succeeds in knocking it fown fligs it at to others: Clakri Chakki is a bar haber a small real with a conditional in its centre which winds and tales independent self at renot by by the notion of the hand; Chilgh quith, 'fall reca or ride a kitch an which, if a boy research of ands at the word " 21 22 degrampher", which be hould not do, has to kled by II the parts to in Ghorka a stack is tax for the growth sails of the gen sisting on a part, and a how siting a called with their feet to reling the ground whirl it round, the joint making a creaker and s ; Gham, 'terming', is another game of the sar katalan wat had a sholl a rope fastere i to a pale to ten lare

Z

ISLAM

The tale of assessment and the same the Hermany of and area of the same of the

the ground and run round it: Ghi-danda is treest, the gilli being a short stick struck by the other and begins : Cop hiya, gujdina, gophan is a sling used to discharg they be s at birds; Gulclisa pellet-bow used in the same way to protect the crops: Hardo, Kabad li, Plali, or Tork is prison is base, in which loys divide into two parties, one of which takes i's station on one side of a line or role (plb) at the revaled a the other; one boy shouting 'Kabraldi' Kablalli' tras to tame be one of those on the other side; if he is able to does and return in safety to L's party to loy touched is said to be 'killed' and falls out of the game, but if the association canglet and cannot return be "des" and falls out an the same way; the attack is note aftern tely and that spic is victor or s in which some remain after all their rivals are "deed". " Jharbandar, "tree monkey", or Dab-labelt one by class a tree and detends his position against the others; in his chiti or Savari a boy is held by the cas by another boy who Strikes a por a set was integrated by two streets and to site knock it down. Latti is the _ r at t ; s, and P. sald at sliding lown to steep bush efactors ther sloped store or ida. In Qizi Malla one boyacts at a creating another as a learned divine. Sick in "sever steps", is like our hep, step, and a jump. Trikrimar 'throw', a pets', rd (that.ri) is like our Ducks and Drikes.

LPILOGUE

By the grace and blessing of God the Qānūn-i-Islām has been completed with grant deligence and perseverance, and at the particular request of a just appreciator of the merits of the worthy, a man of rank, of great liberality and munificence. Dr. Herklots May his good fortune, age, and wealth ever there are! Amen! and Amen!—for the benefit of the honourable Linglish gentlemen. May their empire be exalted!

Nothing relative to the customs of Musalmans in Hindostan

will be found to have been concealed.

The orly thing I have now to hope for from my readers is that they will wish the author and translator well, for which they will receive blessings from God and thanks from mankard.

This is my hope from every liberal mind, That all ty faults include nee ricct may find; Those who through spite or envy criticize, Are witless wights, and the reverse of wise.

Frals and at Lilore.



INDEX-VOCABULARY

in a last tenter, 10, 1 - 1 .r r. 1 5, 166; "Ab * * 2" . 1'; Alla-· , 1. · · · · · · · · · · · · · 1 - 34" in the second section 1 + 1 . . 115 the first to the South, the Hint Fire Comments 2 N. 1 1 N. 17 24 1 11 11 77 15 . 1 20, 11 / 11 to at 120 ft, mentered, last At the terms of the 1 1 1 1 1 1 1 1 1 1 11 . . / ... 5 The second of th · [[] . [] . [] . American Company of the company of t Att n. mah bahallef > b -. Afgrans, Hetres death of, 11 THE REST OF THE SECTION ASSESSED. He, if it we differ 16 (2), 31, 11, 1 1 21 36, 2 16 Aftergar an indir because it the Majora feet, ve. 102 At a ni afra 'd, an opiniti-Australia to the arms of the state of the st 4 1, _ 1, _ 11, The state of the s 3, 1, 3 fr ... i . l. 114, 4 Maria product of the Trade K. A make in a cofth B. Texas P. C. . . , 14, 1001. 1, to the first . An ar, + Fr or r. alongs to f - rains a. 2, p r. d. 6f; 1 - It to the to the first for er of Tthe Sart Sant brants. in the product a pull property and the property

 his regulation of purification, 54; his rules regarding age of marriage, 58; his objection to excessive marriage settlement, 75; removal of his corpse. 96; his tomb, 102; pilgrimage by deputy, 115; his pilgrimage to Ajmer, 142; his desecration of mesques, 146; playing Pa Lisi, 334; playing Chandal-mandal, 335; his fondness for Literary, 336

Akhārā, a wrestling ground, a place where Faqirs congregate,

158.

Akhiri Chahar, Char, shamba festival, 52, 65, 186 ft

Akhûn, akhûnd, a revered teacher, 107.

Akhvir, abounding in good gifts, a class of Figure, 287.

Alagni, a clothes line, 229.

Al aiwhi : see Al hivin.

Alam, the individual name, 29; a standard paradid at the Matarram first vid. and other celebrations, 157, 196.

'Alamat, a reval tale, 2+

Alcudd'n, of Dotha, attacks south in India, 2

Me v. 119

Aliwa a hre pr. 135, 178, 105, 201

Alexander the Great, 134, 271 Alfa, a shirt, 94, 175, 285, 2 m

Algani, see Alara.

Ar haula 1 malifuz, the guaried tablets, 151

Al-hukm-i-llah, the commander in a triop of Faqirs, 170

'Ali, son in-law of the Prophet, 14, 78, his night, 207; the first of the Saints, 287, 288; so M. Jor

VIII. God, 255, note 6; Anal. in ki prodition, an otherng of twee meats, 104

the control to

1. w word - see "d

A process of an inara, 221

Al-Qarar, one of the seven Hearts.

Al-Sirât, the Bridge of Deuth. 41, 214.

Amal, religious practice, los Amalels, the Indian litinais.

Amiri, and Iri, a litter 71 181

Antler, 150

'Am . an ex mil. 17

Ān în, Amen, 131, 206

Amina-dolin Halanca ' Lee '
the Samt, 288

An iro I mo war in, the Coronar, tercf the Latrial 424, 247

And Him, God a other a fine timary mate pollagies, 170 Amora, 43, 230 281; cheafer

Filling, 254 f., 314

An estors, food offered to 203 f.

Andhra Bailla the game fl'ir l man s bar 337.

Anin ki ret, bread w a c 2s.

Anga, ingitalia, a limit field

1 - -, tt. Re ring. (H)

301

Andria Shat, King (Lang 1). a Mat aram Engl. 173

Anhiw to know of 13

Anne. is use of ricod. 3. , r. Sangler of, 107, 310 f

An anothermal, aram. 2 5 f.

Anka, Arni, a nirse 25

An antu 2, 42, 48, 73, 60, 67, 68, 72, 88

Ansatale da ana ar 1.

Fagirs, 108

'Anwin, a tri of his or 24

Agetar, the Libert west plant

'Aqdı-n si, tir naradı nı tract 70

'Ar a or Ton. Pite . ips -

288.

'A a, the shaving rate of chal-

Arab myasions of India, 5.

'Asafa, the vizil of a festival, 108, 273, 214

'Arafat, the mountain near Mecca. 115, 119.

Ari. L. the welling decorations,

1 + a Lu . 336

Arrow a fragrant powder, 104.

A test in kligh upra, a mosque at Aguer, 149.

Aran tie nach Heaven, 151

Arri, the Handa waving rate, 45

A-1, the stok on which the

A to is used in this the transfer in the reserve of the Property 150

i a tan an possessed by

1.77 212

"In the to the or ten days of """ Manarum fest val. 151; """ Nemira a sheaf r to "" or on warder is 157

it ki ramiz aft moon grayer.

A .. s the, 13.

Atiz, rules, the aking for

A read was a since of a Same, 140 10. Lin, a faqira'l digang, 157 Arrota vi use din marriage, 59 h Arrota vi 337

1.2 to the rf inter, maker of brace

Arra Joseph, frod Ma

first in the " were gon 26th

A Table The Emperor, e. the contract of the Land to the contract of the Land to the contract of the Land to the contract of th

1 . i a and of Fagure, 287

tall, the might be followed.

Äyatu l-Kursī, the Throne verse, 238, 269; fath, of victory, 231. 'Ayazıyan, a household of Saints.

Ayenär, the demon, 140 n. l.

'Ayisha, the wife of the Prophet, 78.

'Azā, vi 's of condolence after a death, 105.

Azad, free, a class of Faques, 168, 295.

Azan, the call to prayer, 15, 24, 128 ff.

'Azrāil, 'Izrail, the Angel of Death, 90, 101.

Baba Pudan: see Eadan Biba.

B35a Ghor, 140

Babā La., the Saint, 140; Bābāwalī Kan ihāri, the Saint, 145.

Babur, the Emperor, his invasion of India, 5, 10; record of his death, 91

Back cammon, 332.

Bad ini, a beit, necklace, murrage garbind, 172, 194, 195, 311

Ballina, badima, a metal water-1 of with a spout, 49, 54, 55 a... 12, 126, 317.

Bulkash a fin earned by Fiqirs, 294

Borsloh, a king, in card-, 3%

Bage, a tig r. a Mularram Faq'r, 170, bagh bakri, the game of tiger and goat, 337.

Barhara, bachari, baghamil frying nie or plass in butter, 320, 321.

Bazhli, the sie chamber in a

Briganash, a tgers claws crnament 2.5

Barla, begand, the pally bird, a Munarum Faqir, 174, 316.

Bahand din Zkana, the Saint,

Bahlim, a form of vow, 135.

B.t. ri, the third day marriage rite, 82.

Pahri, the programe fation, 315:

Lam a reve at le divorce, 86.

barragan, a cracked stak carried by aser' ... 243 Barran, the festival, 211 Pattlak & W. M. L. + a. et. et. 131 I at a continue to the first Mena, 117 Dajr'attu, the tentral learne \$ \$.es, 1 per Handy it hand, the hand, 250 I'm win a rise the waving rite to alle, one call, 15, tol. Bulliar, twice i tread, but Hamilton to a tour of site, it's less in the fire of the design for 7; | 1 . 1 1 1 The Sea of was AND THE PROPERTY OF THE PROPER unt at 1, 22; t asser of charges at a large of childrag. 1 com of process 21 m. 1. 1 - 1 - 1 V. 1 - 12. Action to the terms of FERRY . . T.T. LAKE TO WAY . Y. 147. - and the Market rand a sai, it is, writing it the 1, 5 1, 11 1 Pan, 21 31 land, or parter, 3.5 I'm tar . N. iz, to Natit. 211 into, the cold praces, 15, 24 land; bugh the ear to proper, 12d. Bangue of a s. : winchen at her har said - 1 wh. 95, 100 Parising the same barries, 184, ta. C.T. at shill - Hiskey, 2-2 Darri to truce, the waring the, 45 " 1. . . 3'.'3t. n after ber the straining. 7' . 'e' '' and I with the dead, 1 1 1 1-1 1 32 11/2, 152 I .. . 1: " 5 - . . . "2, 21 + ff ; ata of the rate 77; hards 11 - 1, 1 I at a marine, a periment to figit.

. at a Wafat, the fation, 167

1 44 1

Bar bui, a lan e arr fly be fre Fir after the treets 71 Par to the first as first THE BLUSS, I BE . . . I I . . 171, 175 BATTIN' L. & SANTELIST. 1 1' near at the Manager to the same 10 1, 10 2 I'm r'. Lagis w tun " Inn 1111 be it the to astron, t Albert Witz State 1: B- 1:1 Property find have not for the per s tay, ball from the fit with the contraction] 100 10 11 1 1 1 1 1 1 [re] . rt, _ wf, NJ + 1, present and a second and 11 1 _ _ _ _ latin a forest for any and a 1 4 1 4 7 3 1 4 1 1 1 1 1 1. Devai, and and a second 14 17 la dallatina Padit 37 1 201 The san ? 1 1. II f, . I, we : Port of the collection 1 2, 5 % The second

I' bu Ca. Mother Fate, 37.

total its strate of the

Benswa, presente no wordy

Pangal, Masamans in, I.

Benja in, tenzon, formest en w.r., 94, 21s, 266, 273, 511.

Per, the ja, ste the, 92, 328

lers, a raft set affeat to carry

I. a rng, 1-4

re at., 27 an il ur, 322

I at it, fagirs cutsia the law,

Potes, ed., preparation of, 32 ff., often sacrationtany, t2, 340, 15, 25 and in charms, 243, 270 letters. Cliff och datasen

in the grant of the start of the

in a site starter,

. 1 of lager, 170

2 to out; towast, but

Dermin, Bhartharigh, Bonnelle, trees, a Motorro to Inch.

For the trace of the test to a state of the first last time. The state of the state

1 1, 1 2 1 2 2, 75, 21

Hann, a M. Lurrana Payer, 174

1 .; attar, tar h tara, as i for

2 . ht eletter setting of a t

bilhima a, Mother Fate, 37.

Bur, the. 95

Bilasht, Paralise, 151; Bilashti, a water-carrier, 130

Bilal, the first caller to prayer, 128. Bilgis, the Queen of Steba, 306 bits, a parket of betel, 329.

bir al Nibî, the Aposto s well at Medani 118

Bris, redamije him bilas forei. 315

Leri Zerzer, the I is well at

bertheres, 40 f.; buth rates, 17 ff bery and a fry, a kind of stew, 320.

int dint let resident the Khami, the haza till to me vole tool, 43

Thou, fr. max top sal of, 215 m. t., of his sand and sale and an end

I st a st to carry away to

1 '1's . 'he, 12, but, al cu-tion, 'ex, friction, et, 110:
we are first tv. 313

to the first formal and the fi

in the second of the first in the first second of the seco

t is the first tracked of, run i romas, 15, tie in NA ** * . (pp. 27-47-1, 21; THE PERSON OF THE REAL PROPERTY. - 1. 22, har in analog of reg, i, retermine the the transfer of the state of th ' That I , for a lift area of marriage, 82: anointing the corpse, 93; from placed on the corpse, 93; form of the grave, 99; mourning, 105; Muharram shrines, 163.

Bread, 321.

Breast-beating in mourning, 158, 159, 161, 163, 184, 207.

Breathing on, magic by, 51: see Blowing

Bride, the selection of, 58; qualities required, 58; veiling of, 85; visits to her parents' house, 85

Bridegmons, the sacred, 161.

Bridge of Death, the, 214: see .11-

Broom, the, used in magic, 24 Bū 'Aii Qalandar, the Saint, 137, 145, 295

Budan Bala, the Samt, 140, 145 Buldnå, Budchi, Old Man, Old Winan, Muharram Faqirs, 176

Buildings, religious, 144 ff

Bulaq, a ring fixed in the nose cartiage, 182, 314.

Bunt, gram, 320.

Bursq, the animal on which the Project rode, 157, 166, 189, 202 Burburga Shah, King Door le lrum,

a Munimum Fagar, 18d

Burelars, charms use i by, 243

Burnal, manediate, 91; rites following, 194 ff.

Burton, Sir R., initiated into the Qadinya order, 288.

Buruj, the signs of the Zodnac, 221.

Bûli, a preparation of Lomp. 326. Byah, marriage, 65.

Byajkher, the usurer, a Muharram Faqir, 176.

Campbor, used in washing the corpse. 92, 93, 95

Capture, narriage by, 57 f.; mock resistance to the bridegroom 73 f

Cardaments, used in sending messages, 45.

Carus, the game, 335

Caste in Islam, 9 charms used at meetings of, 244.

Castigation, a remedy in spirit seizures, 18, 237.

Cats, considered dangerous, 24, 50, 219; blood of, used in magac, 266.

Cenetaphs at the Muhamara festival, 163 ff.; disposal of, 152 f.; dipped in water, 183

Chabutra, a raised patterm, 129 Chagatai, a division of the Muchais,

Chaharshamba, akhari, instanal, 180 f.

Chakar, an iron rang worm on the head by Fajirs, 173

Chakki, a flour-nen, tar. wari, awari, the flour marriage, 70. Chakki, chakki, a bandalore, 337.

Chako i, a meat stew, cakes, to. 20st, 320

Chalau, fried rice, 321.

Chalpak, a cake fred in . i .r butter, 322.

Chaman, a nower par or . 144 254. Chamar, a vak-tanilly 1 147, 179

Chamber, si le in a 214.

Chamell, the Jasmus " wer let Chamelon, the, thest, the final

charms, 243

Chana, gram, 23, 32 Chanar i, a game, 334

Chanilla amust, a same, 375

Chindri, a care 13, 200

Charle, a preparation of the .m.

Chapati, cales of unistered tread, 321.

Chorachan, chiraghan, a ling, estival, 133, 210; charagha, lamp m nev. 52, less charaghdan, chiragh dan, shang-h lurat a grave. 12.

Charasta reparation floring of a Charasta reparation floring of a charcoal, a prototive, 2)

Charlant, Charlant, Insents at marriage, 63

harmel.: see Cham. T.

Chart at 242 , result I backwards, 246 , drunk, 187, 244, 254, 259

Car Pir, the fair Sunts, 287

Ishf, asm, to by idely mar, 187

Simison, it is it is

(+ set 15 to 14, 20 (),]

M. Bran Figst, 170

Characata garast p 15. 3 et

(transfer to, from a to the cell of the series, fire, then

(12 LT, 1 11 235 15 1 5

1 . 1- .r. 11 / 311 f.

t said, the forth day marrage

(1323, r. c, 321

Carry Et as 1st.

(-, 531 f

t its, an entroping in a

1 - 2 - 2 - 1 (1 - 2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) - 1 (2 - 1) -

1 -- , 1 -- 25

· K 1 *** ** *

t . i . a frow man

to the state of th

tren, 25 f., 40; mag tegr ure, 133, 158 f., 162, 181, 182, 193 f; b m ha foot presentation, 205; games, 337 f.

Ch. a, forty days' sector in after or to to, 24: sectors in the a I = r, 144; a string, 21;

Characteristic Start

M.J. rrate Pagir, 180

thun, the calabash of a tarte,

Change at clatter challenger and a

Charles and Hofsants, 288f Charles of, 8; exer compet, 141

(hai, a w man cha, c, to

(has a to the hear late

(t, et, , , , ,) the many man, 44.

Charles II, the second are not got

the set

fritz with the property fritz

() 1 1 1 1 1 1 1

figures, to Kell till to

(,r --, p -, , 255 ff

(r .- . - 117, 17 -

(_*, * - * - 1 - -

Class of the transplant

Contract 7

1 - 1 - - -

(junia, m. 2 , 205 (, 2 s

Colours, symbolical, at marriage, 64; in mourning, lob; of cress, 301.

Comma d and 3 I

t infarmatio, in marriage, 68, 80 Consummett in of marriage, 54, 82 C Tal, 150

Cord, the umbless, cutting and disposa of, 22, . Lirne 1, 252, Pert. see I rack

they se, the, burbing of, 91; washmer, if the newel through a hole in the wall 96, manner in which it talls, 2000.

Cram n erriage, bie

Cow, the peak sing of, Phy. same trill of facily, but, Cours da s. 333.

Crad. s harg at shrenes to cure battenness, 18 a. 1. crading a * tall 1, 9th

Craw marks hill, 41

Crewi, the, 44, 11). tremstangrand, the, as stron, used in a carras 243, 21 a

Cup., Extract, details thanks, 276 1 ur 1- 121

turny 52sf; powder, 324.

Didmahan, pass of Justice, ers ted at the Matheriam, 157, 110

Ital, a tamberture, 172, 177

Darz. "Le time of alsjutificand,

Data, or believith, or, 324; bari, place I has or well in our in 332.

Dallinz hi Brudha. thirshold in the ing of manuach, 64

Ital, a narse, jana, dain palai, K . J. 19d. 25.

Page it is, a presenter all the deal in a or char, bil, as me was the the armstell se t. 299.

It I, in at kie of short wom by 1 4 - 150. 177. 285 f

Pam Mater " very, Breath of

I's' > 1, daws' 1, a sell with a' Paris' 'm, | HI fawonan's al. 11, 14

Dangerson, of state, of ot as 313

Dancing gray, names of 2 Dantinkin seringulation in the rie lore base's, al Dintan, a to thing, 30% [hargah, a haint a hain, a fir 11, 111 Darks, the board is a Darpa, a grade, the automate to the t - 14 to 170 105 / Hear -, 1 2; ... that say is H as town I I was a 1 x x x f . .. v. 013 District Break to Vill 7 11. 11" 3.1 1 1 1 1 1 1 1 Dart, In that care any I to the late of a Soft, a fi The second of the second atte Man and day, or 1 25 27, 1 40 . 1 5 1 , 7 . 12 13 144. - 1. - . -That the area of a second as a F -. 173 Items to the test and the [1/4's - r. as t. r. 1 1 . -, 17' Itself , or and processing Italian I amenda I am - , -- , Issurant state the present or teltrat -

Lansible, the Sant, 13

14441. 5 1/--

water the Time.

Datis, can da of his his and; for interest,

leath, ries, her; e.t n sn. for day to the part of the party the grave, in . ' eir' 107, Chartest vs =105

Dee, d and has been be of the magner of t, 1 /4 to 1 Dez : 2 pot. 317

Degrees producted, in marrage, it

Dem ns. names of, 224; summoning of, 218; clarms against, 218, 250

] N 1. 1. ft e. 72, 306

I WILLIAM FILES, 48, 305

Destroy of a children or ied, 36, 37.

hev.s. castrzentof, 235; annayance from 241 f

Dhangani, a frist, 74

Dies Sahib, the smell paraded at the Mularram, 150.

It on mid killna, to jump through tre, 1951

1 thanty's, communder, 23%.

Imax., diec. 385

I reteried to the apple, 327

Tenner is to but made, food

1000 dh. 1 k, ca. kl, a drum, 139, 177

It if the was it, last

In all, when not I was a Pagers

1 135

1 . bet 12 . 5 f. ferm, 250

I stirties at line

1 n the 1 orb, 48, 110, 184, 213

1 - r, the or 1 - r, 8 c . a , 114.

10, 10, 10 de de 10,

I'm ever ever into the first

Ins. It if plu festival of lights,

114 may 30 ff

Italian, a region hall,

(if its - n 12, 24, 17, 219,

It you the took a steak of two stades of two

wound r. k w f. kT.

1 m. Domas, transfer 80, 27 c

1 to st snicf

Dove, the, connected with the Muharram, 165 n 2.

Dower, 57.

Dress, of bride and bride, coom, measuring for, 69; of patients, 115; materials of, 300; fisheons, 300; of men and women, 300 if

Drinking, of spirits for then, 316; of charms, 187, 244, 2.4; posture in, 316.

Du a. private prayer, 97, 110; 1-quant, of praise, 7c, 183; i-ma'sūr, for remiserent feites, 52

Dadh, mik; kā mahimi, the menth of Ramazin, 211

Dala: see India. Stat. the Sant. 141

Du hā, Dula, the bride, room, Dulhin, the bride, #5, the tride, room, ripe tring Queen at Minutain, los

Dutch halls, 377

Dur, a go i reg 82

frank page at the first and take

Date, to be sig, 52, 55, 151, 161, 170 180, 193, 204, 213, 288
It zakt, hel., 151.

District this children is 27st. Disting the hair, 3-5.

E ., ten - ed. 3.0.

Har, per ng of, 41f · range, erigan of, 514; dalving, 314; worn by weners, 314

Harris of the late to the late of the late

Frigsts usages at, 11, 15

Fd. att n of children, 51 f

Elegas reuted at the Muller on.

End gans, 9

Enmity, harms to produce, 245 Ethnology of Ini Mrs. 1995,

l fi

F. nu .. , hain' (d, 1 2

Ev. Eyr, the, dang as from and property as against, 14, 21 cm, 18, 73, 177, 311, 4 4

Erwamy, J

From sm. we hade of, 237 ff., in a ty by race sta 150, 243 Eyes, the, at cf. 647

Pairs Path, the, 2081, Tree, 2001; chains areast tures and inners, 278

Paratilli ships of rate for passes, she parans, like

Park ter z provint for some

1'he, which F, 64

Martinez, 1 Sif

Firms, brank shickers, hist

First Saist, the of, 144, the Said of Char, 145; Factorial of State of Char, 145; Factorial of State 141, 250 feet, 144

Form to a compet specialist, 149

Initial action of the Saute

larz, di story, 111, Kiff, in

last array tor, the reporter of the seal matre toria, [0]

Past 12, in Rim crain, hence to of 1.2, wher a discus, 91, 195, before working the Materiam, 106

Karina, the test of the form for the Karina, said ever food, 27, 20, 27 passes, never where \$1, 67, 102

Fat ma, instruct the Profit.

14. 75; an attess of the Note

vois, 9; her pot ret., 20, her

lan, for use of activation, 72

300, her to electrorite, 13s

daughter of Hostor. 10., an

standard, 102.

Feast, mar Age, 78f , leath 1 G. Feet-wast, g of trut and trul-grown, 81f.

Ferthity charms, co. 67, 81, 85, 84 ft., sen Lurrentees

Festivals apartal to comma lastice 211.

Fever, charms against, 242 t.

I link I winter In

Little to at feet and a control

I reg ht is to

** T. T. T. ETT. ...

with Multiple 1 and 1 an

and the state of t

1 -- 2 - 2:1 2 2

lise, the Sand Sand

I'm, lawf I to 1.

I were your of all t

I resonate at the resonant of the couldboth, st

} -> 7 in 1 - 72 2° f

Parital

Irat Iran. 11 - 11 - 172

1 17. ... n +f . . . n, Uh, n n s., 134 , See E . . . n.

Parent to the bearing .

Furat, the Eurliates, 156 Fuzail him 'Ayiz, the Saint, 288.

the later, the Angel, brings the reversion from Heaven, 9f, sives Is. nec., 121; changes direct, n of prayer, 123; conveys the Proplet to Heaven, 202.

Galwars, a lills crake, 10,

to platera, to premore the cow in he near of Stan Marie, 1 m

Constatt P. 1 anticole, 17 n 1

Connes, played at marmage, 80 f.

Corners, a charmed thread used in

187, 31 how mate, 326.

Crat S. r. c , For , 321

Cast To calle asis

the just man or . 75

there, is, granting cown cyn,

(-11 ista, a ta k fir /, 17

Mularian I gr. Isi

Crantle of the re were in 28.

(, Level 4, 172

(the rear of the parlant. 182, 5 2, 6 1 1 1 1 2 5 1 1, 271.

torneth a come as Bu

Cotanus 17

(): 177 a 1 - 1 7.12, 177; Wa'.,

*** . Z . . . h : z l · h, a Muhar-

that, with a distribution, 172

(ihāsd, Ghassal, a correc-washer,

Chausa leading Faqir, 287; Chausa leazem, the Sont, 192. Chazi Mayan, the Saint, 9, 67, 141.

145 f

Glarka, a game of challen, 337.

Glor lishs, the Samt, 140.

Cruggi, an owl, 260.

(hulam, a slave, 112; the knave, in earth, 355

G. Imns, to revolve in a corular dance, 172; ghim, a game of collines, 337

Clangist, a woman's veil, 55.

Changni, et rabout, 41

Gran, ro., ghur zhrû, a beli anklet. 172, 271.

Gund, the major al lution, 54, 82, 125, 125, 147

to a laby, 24.

Character, head lean-ag clay.

Co as, a metal glass, 31,

told danile, the game of tapast,

treal, 321

G rls, material of, 28.

tod, to protyre names of

for the bracks hap taled with

God, a say at no at had, 322.

f =d. a.e. cf., jewe .ery, 313.

to gard zu - que the fag pur. 147 Com, the centipedo flag of the

Same (amrwall Sulib 198.

to phone a province to base a sling, used in scaring for is, 33%.

to mak' itan'' l, a ring puzzle arm i ty i aqira, 2 4

G wain, a M v. iu ascetic Order,

Gosham. tin, one who secludes him wiffer prayer 207

G tapmer, M. gat, geti, cones use 1 de payare l'achiei, 533.

G *3, lare, 173

Grave, the, as ff; lamentations at faroil kn, 194.

(ireen, the col or, ItS, If +; wern by Sayvids, 303. Gu Hk L tola 10, 328 Gaza, Gugga, the Nact. 2-3 Guides, spirit al. 283 ff. Gill, unwecked tola . a hall f r lighting a para, have, 32+ Gulab, the water 91, 311 Guisthi, rice beited with botter, 321. Gulgula, sweet colors fried in Lutter, 187, 322. Guli, estal, 1% Gulqand, consirve of roses, 315 Gilüband, a neck s arf, 173, 241 Gumbad, gun viz. the dime of a точерае, 147 Gundreng after a burth 23; at the Idu-liter festivia, 213, Guraka, tota 10, 480, 528 Crimi, Tree has worm by hagers. Gurch, a band of Lugars, has Gurz, a mace, 101; Gurze at an Crair of Fagirs, 194, 2 80 Habib 'Ajami, the Samt, 287 t Habitiyan, a house held fraints, 257. Hadis, the Traditions of the Prophet, 3. Hadiva, a gift given to a tutor, 52 Hadan, the patron of wine hit bers, Hafiz, the part, 20 n. 2 61; one who kn ma the Kerin by r te, 32, 163, 2 m Hagar, stor s of, 118, 314 Har, dedicated at a Navi s formt, 8, 135; tales want count or combing, 14; parting of metters. T. we have ef. 39. plating f. 43, th: unpasted at marrage, 53, and and burke t. 121, the was of women to 2 17 s. 1; me le farranging, 303 ff . ; wog smeared with red lead. . 1 3 Haz, the meases, 53 Hajur - see Haran

Hajamilassad, the Black Store

at Meres, 117

Haji, Haji, a r lenn, 111; Haji. permase, . ep bigi trass. Hall have of the first Falls Visite to 1 1 1 Haymala, at time to , to Hand to the state of the state r. 1 , r. 17 \$150 to all the state of a color Has, Twice Year, I at the Bisty 14 Th 1 4 Th 1 Th 4 Th 1 ritsel, list a list of the to White the state of Cast, IND Hali, turner is, for t secrit, t, t, t trepale relations. Chaff at 157 Haimphankeleters. Halpa, army, 194 Harai, a kittle franchis 314 Hamid, a topy for it in a l na en an me. 17.1 Hattel, a to water, st. of the total 172 Harata Harata 1 44 - - 1 min of prover, III. ma I. grimage, 11 HITTLE BLIKE, H. Han i, the spread, - 11: CC-51 5, 10 4 14 5 4 Har is, trought at ler l'er -THE MET SECTION SHAPE TO THE Handlastran, i haux 1 1. _ - -Ham fi Hars, harsiar as a Hansman, to it ', " - 1 2, 2, 2, 1 Hat, at a t a 2 Haram, Har we sig 111, 317 Harita, John Command \$ 2 10 11 1 t Harm, 2 ... Haran To Williams Commercial Billian In . In Harast " ; 14 " " 15" ; 16" 4 4 4 H - 1 - 1 - 14, 4 - 17, 7, Halis h. by Million 13

Hath bartina, resumption of the use of the lands after marrage, \$4. Natura was, a Minarram Faq 1, 174

Haari kaari, a triding pilt, 171.

Henz, the allution tank in a mosque, 147; alknown, the fountain of Paralise, 3-3

Has vs one of the seven Halls,

Hawwi, E.c. 78; her mag

Hay v. l.fe, 172

Hazers, a rate in temper of Jack. d in Bukhari, the Sant. 202

Hazarat, investion of sparity, 2005,

Hazrit Sulamin, the Sout, and

Had wan ing of infants, Za.

He es male, cravitz f r, 17

Hells, the seven, 152

Homp, preparate we of, 326.

Horas to Sty was Marin.

Herk, to, (a. A., los hie, Introl., p. xx if

H., ra, a conu h, 1 m

Himi a, a serb skin bag carried by Figure, 244

Harisajor og in Masa'r en rive. St. charas torr will from. 224 a. 2. r to with Masal river: to Masarray, 117

Hrancia se es des es

H a H - la 'rat. val. 85.

it to a fact that and an express.

H . 11-, 2-1

17 . 2.35

Hand to the state of the

there are the space of

H () 1 1 7, 5,

breathing rite, 51 a 2; respect for God's name, 255; regulations regarding days 980. Hunar Husain, Muliarram Faqirs of, 179

If ique, the tobacco pipe, 325, 325; higgs pani band karna, to love it, 328.

Hur, tre Hours, the dansels of Paradise, 272

Hurufa takaji, the letters of the Arab, siphalat, 221

Hasan, the lm m, life of, 153 if; Hasan, Kabat, savoury roast meat, 322, Brahmans, 153

Hut burning in magac, 18.

Hafana, one of the seven Helk, 152.

The lat, tell, 1000 duties, 1000 II ...s, Swan, 202, 233.

Ibr. Hanbu, Dr

prints of 117: sandon factor of later well 214, Ranza, Risport, graves in 166; Losti of 18..., 5; A frater bracks, the Sanda, 288

"Il, a feet. od, 211, 214; Ilino.

a plan of prayer, 113, 14 of,
211. Ilinguals, feet. od, 210,

art 1, 85, 211, 214; and 15,
217. ulasta, 211, 24 az

z ta 211, 214. In. feet. of

z fra t a toror, 12, 187

"I its. . Hat, the part of pro-

lfter, to the regard a fast, 20 a from, the participess, 115, 116 for am, point in a turns, 54, 22 a like ha, harti, cartain ma, an are a catton and sak costs, 41 3000.

'Ilm-a-rutani, spiritume in, 21s, 'ima u.wi, parmir, side, statini, firms of made, 21s

Images magary means i, 202 Imam, a Strate det. 14: a pray recet, 110, 140, 250, instrum, a present touring

Matarram rites, 130, 174, In ratio, an ord r f Fagire, 200; Imamiva, a Shi'a tale, 14: Imam Zemn, the proto ter, 137, Ital: imamzete, imaman, a Muhariam standard. 15:

Iman, belaf, 109

Indi tre tamorind, tree and fruit 319.

Impurity after childfurth, 37

Indensel as rof. 142, 158-102, 102, 103, 183, 190, 204, 210, 227, 220, 274, 311

India the Vedic sky god, fixtus of, 271

Infarticide, i7 n 1

Initiati ii ef chillren, 43 ff : cf. Faqus, 283 ff

Int. ihn a tralam value ands,

Interiesnts, 335 ff

Invisit lity, means to secure, 250 Invitations, senting of 43, 45 f

Iron, used in charms 23; ; see I on the curpse, 93; by is the Jun, 93 and

'Ishā kī namāz, bed me prayer, 111, 206

Ish a, Isaac, 214

Tshriq, early prayer, 111

Iskandar, Alexander the tirest.

"Ish, mizi, love plays precently man

Islam, its present posters in India, 16: in reserves compared with Handusm, 2: converson to, 2: introduced by Handaism, 7: definition of, 100: foundations and outposof, 13:5

Ismal from the exsited name of Gast, 208, 211

Ismin, Ismas I, sectore of, 214, itselator, 12; Ismanya B. Fris.

Ismail antimony used for the exist.

Ispari, spand, hero i rea . use i as a protective, 24, 20, 41. Jul 3,1

Isra, the night journey of the Fragher, 157.

In the first of th

K total to a total a t

Tre, I - w to, " o t will brog are" |

far we the form of the far we have the far we have the far and the

Ize. Salar visjana i salar sal

Again a light of the

. , . v. _ H,

To a the I had a war a land

Jane to the

, " ,

1 - 1 , ?

141 f 27 r

1 1 1 1 2 1 r

1 3 1 2 1 r

1 3 1 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 4 2 1 r

1 5 2 1 r

1 5 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1 7 2 1 r

1

11 . 7.1.

h cla e (1) (1 + 1 + -, 1 14 2 C Terms of the top of the -Terr. var. 3 ref et et er. 23.5 Lari Maria Catalia 13 44 14 14 1 To the same of the same THE PLY, THE AT ME S. ILL . / 4 . + 2 "B" T at's, to far's a krist 45, printing a 10, a lor so per 4 Ist a blom a f, I work I t " Fr. 12. Land a chapt -----_ 1 7 1 . . . 4 . . A F I'm 1 4 1 . . . The same and a same

. 92

Jun, the Country of hit was 1) 1. just of the most of the contract of the 1. 12. Sa brant dua that there are, 215; I stores of. 2.4. 231: that Kan earliter pr. 212. TO T. 214. 1 15 114 sess It the line, Hel, 202 1,714, 1 1 7 X, 6 1, 1, 1, 1, 1 _ 1 1 1 + 1 + 1 1 , to 1 ch + 1 1 1 177, 201 Fre 74 4 7 4 7 4 6, 375 14, 46, 51 4, 217 Ic as the section, let, that for the all death I de, present 200, Transport to the form The state of the 1.7 h > , r = -1, , h ==2 1 500 , 5 , 7 N. Gawa Care Marin - North Commercial States Kennelle or a south 201 hate to the series of 11 11 11 11 11 11 h 1. r. a ; " ~ " " 1 - 1 - . h ... vi er, l'et A. i. i to wate es , a to the first the feet . A FT - 1. N. K. 1 14 1 4 her can a Kanada I tarat at tarat

1 1 4 4 4 4 4

Kaleji, kalej the liver of a shorp, &c , 36, 321 Kalima, the Cord, 24, 110. Kar mishid-tary, b, the soul fittation wirds, for Barmatash shaha dat, the word of testimony 903, 65 Kamadhenn, the Harris ow of plenty, lob a, 2 Kamarban I, a wast ban I. It u. 173. Kamkhwab, broca ie, 244 Kammal Shib, King Blanket, a Maharram Faqir, 178 Kanchani, a dan me girl 28, 272 Känchiti, a gatae ef children, 338 Kandin, the tree effecting of Fatima and Sant-, 158, 201. Kangan, a bra elet, khelna, to untie at marriage, 52 Kangli, a . mb, Kangligar. a combinisher; their festival, 211 Kanji, me grael, 321 Kankawwa urana, taffy kites, 336. Kantha, Kantro, a ne kla e, 17d, 245 Kanungli the Little finger, 230 Kara, a ring, bra elet, 46, 173, 244. Karlais, the scene of the martyr. dom, pilgrimage to, 11, 110, 115; Knsk : Kartala, the hely earth from Karba a. 111 Mar dan, the pace where the ceno taphs are disposed if, 1-2 Kania a, kanikani, kari ra, a waist-chain for holling keys, Karkbiyan, a h use held of Saints. 258. Kash, gain, acquire nent I knowledge, 245, Kael , a presintate, Kash pulso, a kind of stem, 320. Khichan Q v . 321 Katama, akit, icf tes, 316 Katar, a d rk, 23, 172, 294. Kath, www.i, light Katori, a crarg pet, 317 Kaura, erenz. I ter sero, 32%. Kawwa Shih, Kaz Crow, a Mu-

harram 139 t, 174.

Killing and ter land of an a no Khani, it will take a 125 Kin, ir kā lija date mir + . MISTER B I de 181 + 4 date, 3.2 Klaka dury, an Orle fr --173; Krisk i Karba . . . curative dust from nor ... 1 63 Klass, B mele on the fact, the Ahalalas, su contra r 3 -2. 149, 241, Kts 1s, 1 . . leader of a two firsts, deputs of a tempter 17 to 1807 Kladil sh. Frid: ' Abraham 12+ Khai, Khalji dyr sets to be Kramir, basen; Krama, fr nontelitation, 125 h latent librat, du. Khame, and it tox and, 310 Ktaram for the of a M ... Ladv. 11 Klander Stale, King Tatter, a in the a Multiplicate I a T. 180; khanist a rest turing (4 (1 4)) K's sti a table of the I'm hitarian, whater of an liv Klare pin, terefitien et al. 13 Khari, p pe .sp. 172 Khail, a; rea her, 24. 13, 77 144. 2 165 Klistim, B seal, 2 t Khaim, our basen, in trace 131. Kharma Quaran, a re ta. france Koran, 104, 100 Kharisk tribe, name by care ture, " Kn.hari, for have been and pro-54, 31%; how made, (20) i Rt imati, a mos , e attentiant, TT Khat, a dress of her mr. 31, 51 284, 285 n 1. Ker, remark. 137 hizzat, fair dye, 3-5 Kunza the saint, see Africa A --Attended in Degree attil the a Mulamam Paqir, 179

Kr. r.S' A. Ku.z Salae, a Mu Larren Fajir, 178

K., costs, 13; matriage by

Kapri, e tut k mel, 41.

K ir sakhi u mun, 86

K . 113, 118 meruna, talling privar, 15, 37, 113, 119, 145, 107 11, 2

K. A. j. s. tote, the, 13 , s.t.th., 28 , K. A. j. s. Khizr, the Sount, 38, 4, 67, 135, 136

K Ker, the tree s a a seal ra, 202

K nari, la e edeme, 173.

Argo, 50

Kisht, a lost, cliqira walter ip. 28 a 244

Este co , to

h a , n, abase, 170

E f. und to vit the umbile of

Er to to 1 to 1 to 1 17, 131f.

K Fra. 5 = 4 = 1 3.22

Konx & freez father, 2%

h hear, an arfas a f epam

K ... a prosfir sugar and, to,

K - 1 h + 4, a w + 172

K that w Assista

h twi, a not procedurer,

K. . . a natak, ka si mama, . . . at M. tarram, 107 f.

K - 52 f H 250n to , 130.

Kuhl, Kold, antimony, 337 Kukaltash, a fester-father, 25.

Kākā, a stew with fried eggs, 319

Kundal, a large pot, 202. Kundal, an earning, 177.

Kunku, red powder put on the parting of the hair, 505.

Kingat, a title of relationship,

Kurra, a shirt, coat, 36, 94, 175, 296

Kusam, safflower, 308; kusumbhi, a preparation of opium, 315, 325

Kuza, a waterput, 103.

Lat, the bride price, 75

Lat bal caste, the, 12, 197.

Labri pales, a kind of stew, 320.

Lafti, a swortment bal, 4); kalib, savoury meat bans, 323;

helist coduces, a rate for chil-

Lagan, a tray, 317.

La hadra, an invocation, 12), 2'9 Lab t, the side classifering grave, 40, lab li harms, to ful the comber, to place fool in the pare of death, lost f

Last o notar, night and day, a kind of spectred wood, 150.

La. ca chas of Mularram Faqirs,

Lara'u l bara', lanatu l qadr. toe festival 203

Lal Baba, Shahbaz, the Saints, 140, 142.

Lambadi caste, marriage customs of, 5 f

Lamentations after death, 106; at the grave, 104.

Lamp, lighted in the delivery room, 37, lampbrack, see Ai, J.

Langer mkälnä, the an hor vew,

Lang sta, lang ti, al an-leto, 109, 281, 201.

Lap-tiling, of a pregnant woman and bride, 20, 67.

Lagab, a honorary name, 29.

Lagis, but of the worsh process of tire, 233 Latte, the chalter, a pate ft pa, 3 54 Laung, a thore, large tra, break shape Il ke a el ve, 322 Laws be builties mon, Di Laza, one of the seven B 4, 172 Leave, granting of fir fishers, 10% Lakanomanev, 264 m 1 Lemmas used as prover as a 23, 16a) n. 1, Inf. 172, 264, 172, 274, 111 ch 4-11 4, 223 Letters of death, 154 n 2 Lifefa, an envelope, part for H- 1 1 1, 1+1 Little, the mineral used as a Charles test, 134, to, 100, the fruit set / many Limping, in ribal, 117 Locusts used as first, 316 Lobling it liarget, a stirne, 145 Locketing the gestian of the four quarters, 278 Lots, a me's water; 120, 317 Late tree, leaves use for washing the corpor, was Love charms, 241 f., 314. Lubin when . Zin to i as a depulat ry, him Lucky and unit ky three, b. 61, 2381, 3000 Lüng, Heginal nath, hart & the same of 183, 169, 229, 25% 241, 247 Lyang m, 21 H Machibil, 1 st., cos (5, 31 t, 32 t)

Machable, that, was of Oile, 323
Madad, madak, a population of opium, 300; has made, 325
Matter Zalia State, the Nation of 173, 165 ff. Matter, Matter, Matter of Matter, 17, 28 of Matter, protected by a matter of 184
Matter 200, a zeroe, 3 of Mazine, 162
Mazine, 16 to a matter of the matter, 182
Mazine, 218 ff. matter of the matter of t

Visit of the state 1, 1, , , , 1 1 Mar 1 Iron 71, 715 Visite 1 - 1 - 1 - 1 - 1 Variation at 1 a 1 Man a comment \$5, " . t = 1 = --Marta I amaile 35 1 1 1 1 1 2 > 5 - Marie Comments of the Comments Mante Day 1 . 12 Mar " 111, 0 1 5 Viskor British to the hd' -i V --- -- -- -- -- 1; ; 172 1, 172 2 1 Maria de la compansión Mark India france 1 Marine Land Committee of the Committee o 1" -, . - - - -No the second second 1, 1 1 1 1 1 1 1 1 Vista in the second of Marian Contract Contr My comments Maria I may 2 . ha 12, 115 1 Margia 2 11. 4 . 12 1 . 1 1 -- 1 Manjan, daring, la Maria & Carr Maraker Vall Certe, " +, 1 7.

Maraina part, res 1 4.

Maj = 12, 12 - 1, 191

Marra, promer of and Man in the 2th IT ·, 1 - 1. 7 w h s TTT, the thinks, The setts the life the state of Service between 25, -----to tree, et, or proper (r, - from to (N, 1 to 1) The second section of the second section is a second secon was a rest 7, well Tri . The line is the state of 42 15 , 14 - 1500 Part 701 1 . .; 1 . 7 . 7 . 1 . 1 . 2 . [for the state of the party of t tr ti, 72 f me tort set. The state of the s h 12 1 1 1 1 2 T -- FRITA' & HILL 3.3

15 cm + 1_ f

Maria and the state of the stat

Michael San San San

15 - 25 - 117

Mr. of Spills

Marata hatim, a pre men

Masterial Haser, Most of, 14,

Mastri, raixed s & and certen comp. 244, 300).

Mashalita, a tare war at 7 t

May Lamosque, 110 123, 146 ff; Mas Lalbarian, to recepte

Mustan, a mai man, an order of

Mes it Greek the Sand, 201.

Mas in free from sin 14

Mariakelofper, 321

Mara the History Mart - dies,

Mars in, basenis, breid, 321

Mitki, a su al carth a pet, 71, 14. Mari Stat, Kur P., a Marin I a, r, 17

Maker a a map 152, 2 8, 122

Marriads, severy bread, 322

Mark k weeding pro at the

M. 1 1, 1, F. 1 A., 183, 202

15" , 1 ANT 1 COT, 10.

Visit, the both war, e. 1st.

May, 1-11, 172

Maker and the Transport of Ha

Male the mater of sewe, 2.3

V. a . s. 7 1

the showed, \$4; pour to,

Melina, polyromage to, 123

Mich State, King Tentpop a Microsco Faqir, 178

Visit a far, a meeting i Fugire.

Moran iste, the, use of jour long,

Mental, terms, first the send and for amage, to, prace in at the Managembers, 191; a and high, 184, 184.

Mr artitle, aspections of, 52 Matal, Madharri Hasar, plants and to, 14, 115. Met, a kind of clay, 92,

Michigan, 22

Militab, the niche in the mosque wall, 145, 146, 147

Mihri, side locks of hair, 83.

Mikad, the Archangel Michael, 233

Mikhal, a profe with which antimony is appred to the eyes, 307.

Mr 7 Pir, the Saint, 135.

M. k. 324

Mid, the flour, rite at marriage, 70 Mindar, minbar, the rice the

pulpit, 129, 145, 146, 147

Mmi, near Mesca, sacratice at, 118, 119, 120

Manar see Manur: minaret, the, 129, 149, 148

Minlar see Mumbar.

Might, stages on the pilgram read, 116.

Migna', the brolegroom's voil, 73,

Mir, ford, a title, 10; Mayin, the Saint, 142

Miraj, the night journey of the Prophet, 157, 166.

Mirin Bhik, the Saint, 281; Mirin Sahih, tomb of, 18, 142

Mirwaha, a fan carried by Faqirs, 264

Mirzi, Mirza, a title, 27.

M.-qsf. a weight, 73 grains, 114

Mesi, dentifrice, 48, 72, 200;

Miswak, a touth-twis, 68, 125; wood used in making, 306

Mitha, sweet, e2, 78, 319; muthai, sweetmeats, 324

Mayan, master, 139; Mayan Mir, the Saint, 142

Miyana, a litter, SI.

Mochi, a cebbler, mourning custom, 95.

Mohana, the tribe, cohabitation after betrothal, 65.

Mohani, mehini kā kājal, a love charm, 244.

Moles, drawn on the face of the bride, to.

McDas am, the caste, 13.

Mom, wax; mem ki tabut, a Muharr n. enota; h, 104.

Mose, the Dark et as 7, 2, new, new, no ratusi, 1.7, 1.7, 1.8, 235, 220, 234, 254

Magista the case, 12, 147; to see the see the see

Mor mah, a ry wh. a. 1-

Morparani, a beat stage i a

Mws. brent of, 3 7

Mather and child, 'nat of f. 22 ff; mather of particles

Mothi, a kan left place.

Moti Maspid, the Post Mostor,

M sets her then, 1 -4

Math, closed at death w

Mua, al, the marriage and a t

Mulaway, Gilvern reflecta, Us Musran, the court transper, 77, 128, 200.

Minutirak, the loss that f

Malan, a to which are in his with

Massir, the Angres at the seal, 101

M. Jawans, 1996 . P. 15 5-1.

Maghal tribe, the, loft, runes, 27, 28; a Mastria hage, 176; Mughan lattic, tregame, odd and even, 43

Mulanum ad, the Prost ', tomb ',
122, roll is if, 147 i ; his not t
purrey: see Lury. Minary
has nivess and death, 186, 188,
attempt to howeth, 273; and i
Qasen, 4 i ; there, as store i,
askari, 14; then I res, as store i,
15.

Muhammadan conquest of In. a.

Martin to force, political to the transfer of the transfer of

Maria 142 14 , 107, 288

Majaris, to ajar s, attenting went a west as the state of the segment 400, 143, 140, 143, 140

Majort, 1- -- 184

Maria ama, a se faret et es

Mark a print, and the first and print the 1, 1, 45, 147 and 2, 27

Marian participal transport

Marine frage f

Marakit fire, bil

More to the folder trace of Income, 3 th a second to the folder of the f

Winday, the Francisco, the Aries

M to , the tensor y procedure,

Mr. a real, real march of the regard

"for 1, the name of a texter, 145, 250, 255

Mirrors, par ted ton. 41

Mark 1, a - notal guar, 52, 122,

Mark Starts the Sant 154, Mark Start the Sant Mark Starts, he Circles, 202

Marie alma, a hatery at the trial to a trial to a trial and its and it

Mary agent for whitegover, 71,

There is the large and the lar

And the Control of th

10.0

No. of the last of

Management of the later of the

25

Marketta Company of the Company of t

The second secon

Maria Company of the Company of the

, 4" , " "

NASTATE AND ALTER

National Contract of the Contr

North Ing. to At an a district

Name to a part of the same

No. 2 May 1 to a mar harm.

No company to

Na. ta, the space of a tolera

Nats, Character, 21,

Nation of Kills I then, to

Nahlati, salat's ay'an. I }

White the legal tor, " or Angel

Na'l Silab Le i presi se carraci in procesa n et the Maharrama, Lat

Nat de la la contacta de la contacta

Name of a literal sectional reach,

Na .sv. je v r. len, lin; r.m.z.

Name 1 to the of C. 1. 17.

255 ff . S fort in the pro157, re tall of the proclarate us 14; seed to of
reces, 20 ff., material of the
chan, 16 ff., in marri. The
cf Fr. S. Su

National territory for the territory to the territory to

Nan, hresil, 321

Sink the Array of 173

Na lai, me Hadaera faire.

Na ab but, to be un out, the

Naglu frank, the seat of a

No. 112 112

N 126

7. 1 2 2

/- -- =-

A har was so that . The

1 325.4

Andrew to the contract of

Notes that we want to the

Note and the first water to the

1 --- ---

1.11 (F x + r, 1 . xx 2)

North and a service of the first terms of the first

No. 2 5, 145

N N 1 145

1,

1 ----

No. d., leabte, a class of Pagira.

A.r. 1 1 1 /at ry, 305

Norman asing of hadren, 25

to the tear and fair

· ---- 1 4 ff

O. I or leven a game, 336

to the transport of the Montain, the 13 to a stores, used in resures, 150;

the time barring 243

(n. . telefin, 5, at marriage,

(1 v. 31), 525 f

f to the factors, 31.

at the fest menorination, it

(r.) + galung in mosques, 147

tra, Mars. In settlements in 3 the tra, to the lin charms, Lin, to it well in mar to 250

Р ч . ч д. т ч, 333

La . r., s . r. t. r., 143

1 - . 1, - 11, 2-2

I r was he sheat 3 hears,

I recation apresents

I am and a share, manale,

I was a toward remains at. like

1. (2 x) 1 ; x = x, 1

Pandin, a bex for holling to be

Panj Fir, the Five Somes, 143, panj, the spread hand, carried at the Muharram and other festivals, 150, 193, Panjian topik, the Five Hody Ones, 10, 14, 170.

Panati, a fan. corro lity lagirs,

Pakw m z. makrat. 1 .. or at fir the weeding dress, all

Parad, borrowed clottes, 3 c

Parathern am, of the bride, 70 f

Parits, a roll nester of it us and hart r, 322

Parts, a sizen, se ason f women; paramislor, a weman keptan see histon, 283

Path a fary, 156; kur dem, to Lary 1 11, 208; Pariwal, Pary W n m, 208; white meeting of 200

Pass, 41 e, 3.5

Pashua aslumia, the warra

Partners, 104 n. 5.

Pat kā chawal charl mī, clar wanī, to warnow the nee of as sty, at marriage, 71

Pictury, ak 1, 13th

Patel Str., 311, 328.

Parelli, a reskur r p. t. 317

it is a series of the series o

Parks, at other factors.

1 3 .: 31

1

Print, as includes, 45 a 1. Prefer -, n - 1 11 (1 3,21 , 23° n) , rist i ja w b re. 300 Prohit is an work in first 13 1 6,5 4, 204 I white sz. a prayer leader, 114 141 16 " 2 2 11 11 4 2 4 12, 5 11 Pretar services to the fair. He Peales, the care Charge, 5 Proceed, to present at a to. 2752 1 I wro, a ferm by take "12 Picut, a spal torban, worn by 1 + 4 m. 2013 1'h ha, last, I tele o. 329; That profine looking 322 Phira, a follower of the Natit 7 K 11 7 7 W 17. 183. l'misal lan s, sidina, a chikiren'a L (B) . 33% Pit. a wars, 511 f , which are, to off ratgrave, lot; Onder, a H + r - r - 1. 15, 312; td sq. the Wage Pray, 270; puriel. frarent of, to, 3 d; pluma, Ta st 1 1 2 11, 321 Pather, 3.1 Protection, producted in many and 147. 150 inthu, a spit on. Fl Pries, a therm times to e. 270 Palgranage, of tgathen of, 1 >; tolor du 12, 115, 130, 1 (cases ungs of, 123; permane to Meina, i Pinak a draker, an opport rater, Pipm, the as milizine used in Plan . NT. 112, 187 Page for the country start, 82%. 11 113 Mr. Surt, at sman, 7, 8, 283, 2000, Pirin, him men, stan far is I me at the Manager in Serivar, 7 1 P.r. M. 40 F. Time. Prograd or of the Saint ~ if x ar, 143 Baralosta t, Past T, to Salt, 1.24.

P 41 1 4 7, 18 Pysta, a resent rate of a n = 1 10, , 214 lyse to the tyle 1 does 13, they per, you !! , 22 I spera, the life to the first to the contract of the contract रामी, जांद्री, जोगा का गाँ, एक इस्ता न, I'm y, the latt + of, o P gal, an entring, 177 Palaxine Pays Pollatio national, St; partin in vertating is ' . R. L. ? Pdo, the game, 336 f. 1 . varage 77, 83 f. Programate, twig, part in " - FF + 4" | . P.) the, what fit to see to " .. 17. arangel in the tire. while the permitted of the first THE THE TIME TO A THE TENED OF THE 1400 × 122 I'm to be profestional, the 1 a 1,13 'ratery, 11 Prada, burrowed compact, In l'ra-an la, a sort of caret, 3_2 Frayer, 12 of, 1 to fit the set, 1 : to the law property and 145. m' rat (f. 1 m) ff : 2 - 151 ruin, 1.3; carret, 71, 171, said by Fagire, 287 PREMIER S. Tree day many 1 and a se dame 19 - retra direct. 201 I remain raise of garing in Pritting rais, the Chauman Big. ... 1 to 15 11 Inches neithelelbgr m.73f. Et the first was the fill I all is Fr. t. tell a green, to Errtarry offerigs, 15, 101 f. latenty rites, of bije, 54 f ; if grs, (if I ... akuni fstew. 318 ff Laurer, to Brage file att. Mr. 3 - + 21 ling, a per i years by by the जाती । विद्यालेख, दिन

'. ... 1, et 1, Cant. 233

telt. a green, quierragian.

Q. I. a Kill of khicharings.

Chambrail, the formerk of the Proplet, 100, 188; of Alson, 117

Colores, and other of Fagure, 25%, Colored Sales, the Saint, U, 17 ff; 1 & normalis, 19 of

(, ', ') o area of mantans on-

the per with which to as a contract and the rest. 122;

Transfer of learning

CONTRACTOR INC. 1-5

tara Bitta spe, all

1 - 172

1, 1, 3, 1 to 1 to 1 to 1

Usest, to were takent, the

Caral, a batter their festival

to the stay from a

, m , cor , v. s.

Qiyam, the standing attitude at priver, I. I.

Quantity of a a a kind of st w 319 Qualitation divine, powerful, the swirt correct in procession at the Makarram, her, led

Quil ? looks, n may 1, 223

Only the title of ertain chapters in the Konin, 75, 905

Qurash tive the, 10, 12, 118

Qurin see a rin, Qurin gar dan, to time the Korin, in there, 277.

Qurb ni, a sami, e, 120

Ques, a count haf of treat, 321

Quite Most, the great plor at land, 148; Quite loss Bachtyar baks, the Saint, 143

Quantity, which, virlety, 327; Quantity, Is a mosque, at Ondread, 149

Rafi, Rfin at Order of Le fra, 191 2900, Lat you has, a true of to West of Mr.

Harris at the representation of the last of the state of

Rate 1 sta 17 room Kerne, 118

Es est, a er 11 m. m. 112

Regard to the horse of the state of the stat

7, est at late of the electrical and the electrical

Park of the Strate Bank Land

Bantan, take total a contract

Harrison or all to

3991 E. mu d. s.d.s.r. 274 a. 1 Remaining the limit, the are of the ers at Mora, Richard To Bit C. C. the 1 1" " " " " K L there is the transmitter that Her er i sollette, ertte to be to the traders of , ") I'm hours, a close of S. in itina Fig. 281, Residence, 313 Orler of Lars 2 of Ret in a rest vest, a 107. ----There is not a the Contra of Pauls 22, Rudda & San 1 att. the terr mid the Martin. 160 Rivery coff My Red, a lar used an unity a special state and that are stated, 40 1, 18, 11, 70, 72, 78, 79, 80, 83, 114,224, 1121 Relation, return west of the base. true, Litt Rel, v of the Proplet, 14" f , 1900 her, ni, to mad, of lablas, 41 Pest tappaser the 1 11,20 Resource training Lay of, 40 124, 2016, 2512 Riting, 11, 1 - ser weed in 27 f. Resence, cherest so ire 215 f River, 321: 200 in the little of the 74, 74 Richn Stih, King Bear, a Midar renlert Ist Rate, to apper per of the Fig. 115 Rate of the Room Il acceptly the Figure ter who will the prover, in I. . s. tivins'an by there of, 2919 Resembly on Harlus and March

the soil to a light error for the al.

Disk they the control to

r - 15, 147, = 2

It who, the to # 2, pr 4.

1 1:7

Reset was former, 322 f His kind of sor 1 to the same of the same 1 % Samuel Land It was a last, a see T . 1 - 1 - 1 har far a late to the terms of the (3- - 113 D. D. Com - - 101, 100, 10 Relation on la hukmalvanana 111 ~ 1 . II . III Robert to the test to was a day Pikites. * . twit agr y : Research at the first 1 17 Rang firkst, from sal Regard, 180 degree ! ! = 12 (1 .11 tri tatist at a tag is in the > 16 4 27. 42 Sabat the resulted the and a apreparation floor Property of the second 70 74 (* * * * * * * * The state of the s Miller of the St. Saisfan er fjerat in Almes we have See A Committee Soigh souly h ! W " " . 21. 11: 12: 14: 1 7.1. " 14 47 N 4 1 Not 1, a to of 1 . . . 12711 Saft w.c. 104. Mille " . le . 1. 1 Satta of the transfer of 1 - 1 1 - - - 1 hat it is the will be no 18'st, 113. 247 - 1 rest in the repair to the state of the state

it is the second of the second

The section of the se

Nation Sans Barry the pattern of the fittern of the

Sant to the horact attached and

Sim. (. . . .) "

The character of the Track, 141 f. p. and the control of the track, 141 f. p. and the control of the control of

Tipotes, 1 Lister of site

N. s., was at all arms, & , 021 N. r. Max. J. Hr. N. s.r. (1812) M. s. M. J. T. 141

_44

Sarlan Ser , but n be 1 girs.

Sa..., se sala si, teri di I ten.

il an makita i sessari, 150,

tir 'es de o i min i ratio i mi

i rabiati, 188, 189, 109,

li abiati, 188, 189, 109,

astroefrat o assuri tir.

i ni.

Surjaming at vaccin.

Sang. and 1 , 1 172.

Partie Carlot Carlot

.

NOV. 2022

Sidri, restrickes, 195.

Sir in, the largement no est, 32

the extless after indicate, 3)

to Experience on a south set of

Naukan neura, an effecting to approse the spirit of the deal cowde, 211

Sawin, a pressent of manted

11-175, 1-14

Savari the dynasty, 5: the group of, 9f on names of, 27, 28, green does of, bod, their testival, 211; not entitled to an a 114 f., Jalda i in, the Sari, 175, Savyida see Sifi.

Song ak, the, rolls regarding,

Sec in Boff women, 253

Schort, schra, a vesl to prote to the wearer from the Evil Fye, 44, 312

S. H. the Chrad or har ne kine of a lager, 108, 150, 179, 285, 206, 207; Schwaa, a Matarram Lager, 168

Senda, palm whee toddy, 187.

Soth, the ter biof, 145.

Notificant in narriage, 75; re-

Seen, a rest. number, 18, 21, 26, 36, 37, 84, 152, 244, 268, 272; seven menth strite after a birth, 40; the seven greet, 28, 187; the Seen Beepers, tale of, 137 f., 242, Seven He is, Heavens, 152.

Shalos, the eighth month, gifts and to the bride, 65

Sind, mg it; Shab starkt, the feet ad, 52, 20 sf.; Fitche sand for the rest, 108, Shab bedari, a tight will, Inl; Shabgasht, the right procession fithe bridegram, 72 f; Shab a gadr, the Nicolar of Power, 188

Stratte, & barner, feste

St. . . n., r. n.s., n.arrisgo, 65, 87. St. . a of the Januard Fairles, dark of the 184, 271.

Mar Lith Law School, 15

Stag!, stag, works, in the

Mataran fest, and for five

Stat muckling to form to a ser

Shate I, a marcyr, 123, 124, t ... 4

Shabjaban, the Empery, C. 43 a 1, 127; manner for verify hactorise, 100

Shish Malar, the Saint, 17, 17, 19, 195 f.

Shah makin, the reya water to to at the Mahairan, fatera, 177, 155.

Shan Qasam Salaanani, the Salaananani, the Salaanani, the Salaananani, the Salaanani, the Salaanani, the Salaanani, the Salaanani, the Salaanani, the Salaan

Shah Wasawi, a saint and rett. was tarrenness, 18.

Shahrband, the Persian princess,

Stackh, the veneral's class, 1; names of, 27, 28; Stack Lau, the Saint, 18; Stackh South 133; Shackh Saint there, 145

Shaitan, Satan, 232f , al ha'r. near Media, 11+f

Shajara, Shajaranima, the gerealogy of the Samus of an Ur. r. 284, 297

Shakar, sugar; Shakarani, the sigar rites at marriage, 12. Shakarkheri, sigar esting at marriage, 53; Shakarithi, boiled noe with sigar, til.

Shal, a shaw!, Dan

Shami Kat il, Synan reast, old Shamiyana, a can py, 181.

Shamla, the ends of a turber.

Shamsu-d-din, Muhammad Talrizi, the Saint, 143

Shar, the Way of Life, 7.

Sharab, wone, spints, 31 . Staria. Inc. Drunkard, a Muharram Fagir, 178

Sharafull din Yahya Mumir. 11-

KI Stribat at a tour short

Stational a kna of Khahari

hand to have a collatew,

~ . . . j. . less, . 131

North of London Fragin, 201, 201, 100 184 18

Teration of The

More that at a term at the More than the term of t

f, 13, 122, post, de war tre Section, in transce, 123

St. 1 dan Sarawarts, the

Stress the ser allawa with

7, 1 2 22-11 1 2 2 2 m

N MALT - 1 Trust 2, 145

St. 190. 1 100 2210 121, 73.

ra, 100

The state of the section of the sect

francis and he Maran

1 . n = 1, 12, 12 + 12, 73, 73, 73,

Service 2, 50

S. At way in a to to of, at I fo

Sidohi, a preparation of homp, 326 Sidolqi, a class of the Savvid, 10. Sidi, Sayyidi, a negro, a Muharram

Faqîr, 173 f.

Sair tree, the, leaves used in washing the corpse, 92.

S.fat i-in.an, the art, les of belief,

Sills the Black Art, 218.

Sigha, ten perary n arriage, 57

Siller, the Bis k Art. 218

S.hri, Sihara, the veal worn by the bridegroom at marriage 75, 194.

So in a prestration in prayer, 81, 100, 122; tabiyat, a bow of salitation, 122.

Sin, a dunge in reserved for the reprobate lead, 101.

Sik ikai, sesp pods, 35, 92

Sik order Balslah, Alexander the Great, 133, 271; Lole, protriated women from going acr ad and making offerings at strings, 114

Skt asi t; Kahāb, nicat roasted nasi, t, 522

S , a stine for granding epocs or lemp, 523, 326

N. K. 140 of in dress, 300 see

Non- 19, 28 to 20 20 Cf

Server, was of its pewalarry, 3:3.

5, 11, 11 m, 1 (at 4, 2) 1)

S. a terricara, the Harlu hair-

The is with the said

ination to the control of a winner's at the street. Street of a winner's breakt.

Contact the tentering

Spari, -- s. 1, 1 of grav, test of grav, test it. ar s. 14 41, 311

Sinta a w o w fin h ran. J.D.

Siat, 7 . 2 mm . 1 . 5 . 5 . 5 . 5

. 11 5 . 11 1 5 . 11 1 . 11 5 . 12 1 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12 1 . 12

2 24 5, 1, 11, 11, 11 5 11 1 7 X X 41-

Situt, a 14 for 177, 250.

Start apart, 221

Sitting Toron of 200, martin

Swarper, verme 1, 15 all

Ninder Entrance 1 -, 35

Saul, the surface of, by who is the soul departs at contra, \$1 a 3, aparts, which is a section at \$1.

Sky, the rate familian at, ob-

Sixe, mi, a riter financia matter g. 45 m 1; Savery, 112, kings, the 5

Seeperg 13 11 2 and 1, 113, 1

Stiller tires at the best of the

Charm to phase 250

711 Ko . rarm- 2:2

Nucke, the garting treasure. 2041: of the form, used in magne, 14: snake worst sp. 202: two codel, 200

Sept. 123

Not in a light of appropriate to with the last with the la

So r a, S. lain . . res ct en ef . - 1 - a in r r - se al. 229, _ in. 240, 250; or f in region of Shela 145f. use f a depla tr., 105

Som 4 a Chr. 201, 2 1

South, and the distribution of the state of

Soya, of nan, sand to 1, 188 Soya, and, 310

ran 's' val, 1 1 f

blut, but this distribute

Spring fixe, al. to 1991

Name to the state of the state

Standarde, est. dann e Mish. man. introduction link; not any ...

Star II na Arabiti, 26, 38, 38, 512 Ch.

The second secon

the time to the soul

n' - 1"0, 214

Sitta sears, 15 e

5.11., 11 1, ... 2 Epst. st. 0,

STOTE

N. ... a. 1 1 . 72

Note Was and No.

NATH RELATIONS, TYPE

p '5 ' + pvx, 1 - Harras.

Transfer and Ahalif

1 f , t - 1, 1 with Stiff as, 15 ,

1 . I. s a ' D. w" Z ' 24kt', 17.4

Secondary of the second of the second

it if it had, are

Smill ranges

S.rs., 17. - 5, 377 - to the 198, 73, 95, 196, 151, 211, 307

Sutr, 3 m at at w, 65

Sur " 19.0 sts, 321

Sw #1 den . 'r . 1-2

Note: 11 (1 1 1), 1 or 1 rest, 231,

Tele, 28, Telegraf 33, an Order of

Tana z. an c. s ation against

Tal see, in tracte, 221; diring the Marker, followal, 1971, 183, 1871, 183, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 1871, 18

1 5; at factor, 112, of the

Taget, we alt prayer, 110.

T.

1...

I se to a

·

Tallit I in, in mag, an in-

Talk, t.lq, 11 4, 73, 114

Takein, the matiation of disciples, 283

Tamarand, the tree and fruit, 31 to Tamblik at the cos, 325

Pambala, tunt ma, a matal pat, es. 194.

Tamkî, a small drum, 24.

Tuttalu. see Tameri

Tan be sar, the body without a local, a Milharram Pagir, 177

Tanta, a lamprey, 316.

Tanbars, a man ! Line, 202

Time at an even, 321.

Faque, f.te. destiny, 112.

Tajja, granding enewed, evasi n.

Taran mid, the nimping pace, 117. Taran L. He nating prayers, 111f.

Tani, ferneste i palm ; a. e. 316

Tari pulso, a kind of stew, 319 Toriga, the way of salvation, 2 st. Tari sayan, a household of Saints.

Taraira, the pilgriniage month,

Tu. spakeferris, 333.

300

To fine a rate to desperse il

is war, rigi is meditated,

Test, the cas united in praise, 191, 1-4, answery, 133, 149, 198, 173, 18, 287

The state water, completery transfer [30]

To and the summaning of the

T. n. 121

, ____ '- win e, ~1, 122.

. or ., a leaster belt worn by

I was a tree from the state of the state of

I to a read, excited at the

! ______ 1/4\$

Taw dekul, reservation, lit-Ta'wiz, an an 37, 277, 244; the plant on of a tente, 102 Ta'awa z, too eja da', n I FAST 1, 3 Tay sumum, paris eation with sand or dust, 121, 127. Inta, a stand drum, 204 Taris, the endagin of the marture at the Miliagram feet; val. 146, 157, 103 f; taz va Lina, a house for the con fuglis, 1 77 Tel chart and, to sease 'se only at ल्सीलात् अर का पार का . 72 Terth I zifestied, t.c. 167, 186 Thanklin a kind of stew, (20) Thursday coelness, a preparation of benge, 326 There, ne, at detection of, 274 (Thinks, ap 1st rl. 262, therm of. the cance of a ke and drakes 3334 Throads, knot ed used in magne, 17, 19, 49, 273, 314 · sar / +3 Thresh is treated, at married. 41, brie lifted aver, 81 Throm torse, the, 238, 280 Tiper i sals, weed in a size 2 m Tips, the istesion the third day after menth, 194; at the Ministrian f dina', 181 Tikk, as Kalab, treat his simil in hutter, 722 Tin, chy, 232 Time for a Shi at the, 14. Traspate enter ta cars Tracin, the tort will day Tt C gitor wath lines Tell, a S28, introduction of it t lais, 3.5 - 1 The led circuit, religio, \$8 To .. a we gid, 1798 grains 46 Trode, construction of, led if , of Sants, 144, worst if at, 147, inscritt me and tighte of the Tonsure, 38 if

T sothers g, the, CS, 125, 705

Tor, a knot of palso, 321.

Тері, а сап. 40, 1154

The amank's twitte wattable i. Taba, process for a parey, Travelle, rules for, 175 ff Trav, the Farry, Meri , of Prost. Tresure, buried, da ' ref. 1 Tree, part of, used in the Tunting Shahi lynasty, 12 , 5 Turana, stale r. c. fl. Turban, the, to latt arra . . . slapes . f. 263, 7-1 Termene, tates of, the Sept. St. Badi. Turra, a feathered point with the head, 179, a must be ment, 312. Tutor, the, respect for, 31 f Itaa, bel hishar , 5 1, 721 "I d. Lignum slows, thir, part is 67, 73, 91, 194, 347, 141, 441, 'othian, 'wimez, a corsor is े मा इस का सब करना है। Last the relate of well to 1.9, 271; tga 1in, a s Umara Aid, afficia, the see kinka, 10, 122, 113, 217 I manus Kulsam, dang the of the [7 *** .]: Un le, the maternal, fun to me f Unsar, the chinen's, in nact. 551 Int Stah, King Camel, a Makarram faqir, 181 Is a tailer, the, 4 I mae, in on' pen ', a custo 323194t, 2 is 'I rs, the death lay number at 1 of a Naint, 140, 144, 168, 188, 188, 186, Fi7, 210, 2,6 is in than, tell in a la. Vering and unveiling, of women, 51, 55 Venus, the Disposit, railf 32

Vessels, used for cooking, 317.

Vigil, kept at night, 20, 36, 54, 107, 134, 161, 190, 196, 197, 202, 204, 208, 272; of festivals, 108, 195, 203, 214.

Vijaya, a preparation of hemp, 326.

Virginity, proofs of, 82.

Vows and obligations, 134 ff.; at the Muharram festival, 162, 166, 181, 183; to Pir Dastagir, 193 f.; at the Ramazān festival, 205; by Shi'as, 182; in the Panjāb, 182; at Baroda, 182; to Shāh Madār, the Saint, 195; to Qādirwali Sāhib, 198; to Mas'ūd Ghāzī, 201.

Wafatnama, an account of the Prophet's death, 189.

Wahadiyat al wujud, unity of existence, 294.

Wahhabi sect, the, titles of, 3; tenets of, 4; law school of, 16; object to the use of the rosary, 149.

Wājib, that which is required, 111: wājibu-l-watar, special prayers, 130, 206.

Wakil, the representative of the bride and bridegroom at the wedding, 74.

Waqf, the endowment of a mosque,

&c., 149.

Wasawa Shah, the Saint, 18. Washers, the, of the corpse, 91.

Wasiqa, a will, 89; wasiy, an executor, 89; wasiyatnama, a will, 89.

Wasma, hair dye, 305.

Wassin, the controller of grief, 233.

Wasta, the pelting-place, near Mecca, 119.

Water, distributed at festivals, 168, 183, running, used in ablution, 55 m. 1; mode of drinking, 316; pots, at marriage, 69; covers rent, 71.

Waving, as a protective, 26, 45, 49, 63, 142, 212, 238, 261, 262,

273.

Wa'z, a sermon, preached at the grave, 105.

Wazir, a prime-minister, 170; Waziri tribe, marriage by capture, 58.

Weaning of a child, 40.

Wedding: see Marriage; dress, measuring for, 69.

Weeks, days of the, prognostications from, 262 f.

Weighing, of a King, 191.

Wick, the charmed: see Palitā. Widow, re-marriage, 56; bangles

broken, 95; dress of, 95.

Wife, first, dedications to avert jealousy of, 211.

Wills, 89.

Wives, number of, allowed, 85 f.
Women, admittance of, to mosques,
148; meetings of, 139; seclusion and veiling of, 283.
Worship, appliances for, 141 ff.

Wrestling, 337.

Wuzu', the minor ablution, 92, 117, 125, 130, 220, 283, 316.

Yakhni, broth, a kind of meat stew, 318, 319.

Yasin, the thirty-sixth chapter of the Koran, 89, 90.

Yaumu-l-nahr, the festival, 214. Yazid, Governor of Syria, 153 ff. Yellow, a colour of ceremony, 43; used at marriage, 83.

Yogini, the, 278. Yüsuf, Joseph, 78.

Zabh, the ritual slaughter of animals, 167, 196, 316 f.

Zachā, zachhā-khāna, the delivery room, 36.

Zafartakyā, an iron prong carried by Faqirs, 293.

Zahir, Pir, the Saint, 202. Zaicha, a horoscope, 260.

Zaidiyan, a household of Saints, 288.

Zainu-l-abidin, son of Husain, 157.

Zaitūn, olive stones, 150.

1 INDEX-VOCABULA

Zakāt, alms, prescribed rates, 109,/ 113, 120, 297; in magic, 223./ Zāmin, a protector, 137, 160. Zamzam, the holy well at Mecca,

Zang, tinkling bells, worn by

Faqirs, 172. Zar-i-fishān, paper sprinkled with gold dust, 52.

Zaraía, chess, 332.

Zarda, yellow, of stews, 319.

Zarih, a cenotaph, 207.

Zifaf, taking the bride to her husband's house, 84.

Zikr, ecstatic devotion, 293, 297; forms of, 288.

Zinda Shāh Madār, the Saint, 195 ff., 289.

Ziyārat, a visit to a grave, 100, 104, 106, 107, 157.

Ziyāu-d-din Abū Najīb Sahrawardi, the Saint, 288.

Zodiac, the signs of, consulted in marriage, 60; in magic, 221, 260.

Zoribāzī, chess, 332.

Zuhā, prayer before noon, 111.

Zuhr, midday prayer, 111.

Zulsikhā, wife of Potiphar, 78. Zulf, the side locks, 83, 303.

Zū-l-baisun, the spirit that occupies bazars, 233.

Zū-l-fiqār, faqār, cleaver of the vertebrae, the sword carried in procession at the Muharram festival, 160.

Zu-l-qurnain, he of the two horns, Alexander the Great, 139.

Zū-n-nurain, a title of the Khalifa 'Usmān, 122

